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THE
SALVATION OF CHRIST,
OR A
BRIEF EXPOSITION AND DEFENSE
OF
UNIVERSALISM,

FOR THE

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1854.







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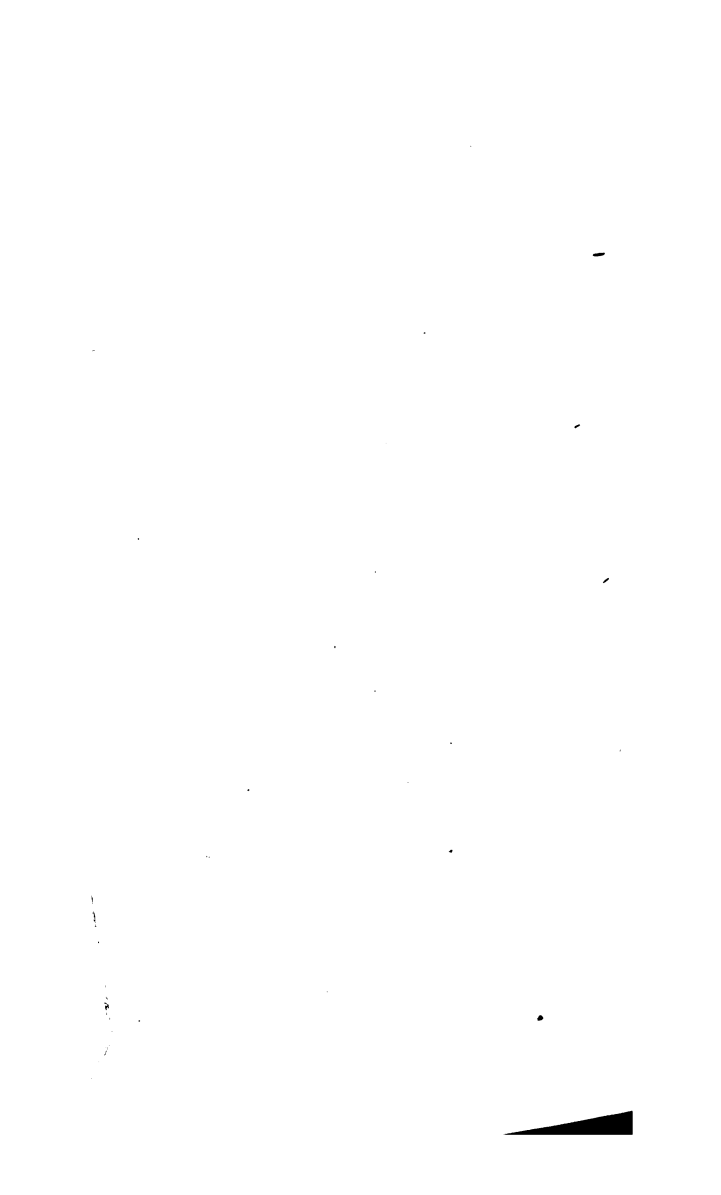
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## PREFACE.

THE object of this little publication is, to furnish the Universalist community with a Tract that can be given or loaned to a neighbor in return for a similar favor. I have been repeatedly called upon by my friends, especially in seasons of great religious excitement, for something containing the outlines of our system of faith and practice, but was never able to afford any thing but a bound volume, or a little Tract of four or eight leaves—the latter containing, principally, quotations of Scripture favoring the doctrine which Universalists profess, leaving wholly unnoticed those numerous passages used in proof of a widely different sentiment. Many of these passages I have tried briefly to explain, in order to clear away the rubbish for a permanent foundation. I have written for the eyes and understanding of common men seeking for TRUTH. If I have expressed myself so as to be comprehended by them, 'tis well. If not, I regret it. To all such is this little publication respectfully and affectionately dedicated, with a sincere prayer that it may be instrumental in dispelling darkness from the mind, and in leading the soul to that fountain of living waters of which if a man drink he shall never thirst.

G. W. Q.



# SALVATION OF CHRIST.

## CHAPTER I.

### INTRODUCTION — TESTIMONY OF MOSES — TESTIMONY OF THE APOSTLES.

As the "Great Salvation" is the most common, and at the same time, the most important subject contained in the Gospel, I have concluded to introduce it as the leading theme of what I may have to say to the reader in this little book. A brief analysis of its nature and object, is my purpose. And now, kind friend, whoever thou art, as we are standing upon the very threshold of our subject, let me just say before we enter that I shall essentially differ from most Christian sects in relation to the matter now under consideration; but I would have you bear in mind, as we pass along, that this difference of sentiment has not grown out of a want of kindness or charity toward other denominations: for some of the best and most valued friends the writer has on earth, are members of other churches. The difference between us is simply the result of honest convictions; and when you reflect that Universalists differ no more from other sects than they do from us, I am certain you will peruse, with a candid, and I hope, an unprejudiced mind, what you may find herein inscribed. So much in the *portal*. If you

have no objections we will now enter our humble habitation.

I have said that Universalists differ from most Christian sects, concerning the subject now under consideration. I come now to add that they differ from them in *two* particulars. First, in relation to its *nature*; and second, in relation to its *extent*. And

First, in relation to its *nature*.

The "beloved disciple" of our Lord, once declared — "We have seen and do testify that the Father sent the Son to be the Savior of the world." \* Now as God sent his Son to be the Savior of the world, the world must have been, either actually suffering some evil, or exposed to some evil; otherwise there could have been nothing for him to save it from. The question then arises, what evil was the world suffering, or to what evil was it exposed, from which Christ came to save it? This is an important question. Let us proceed cautiously to answer it.

There is a passage in the old Westminster Catechism which reads as follows: "By the fall, mankind lost communion with God, fell under his wrath and curse, and so were made liable to all the miseries of this life, to death itself, and to *the pains of hell forever*." Now I think that I am stating what is strictly true, when I say that a majority of the Christian world profess to believe that mankind are exposed to an endless hell in eternity, and that Christ came into this world, not to save them from "the miseries of this life," nor from "death itself," but from the "pains" of this hell.

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\* First General Epistle John, iv : 14.

Let us now query a moment. Suppose there is a burning hell in the eternal world ; who made it ? Why, God, for he made ALL things that the wide universe contains. And who is God ? He is the Supreme Good, for God and Good are correlative terms. " He is a Being," says Dr. A. Clark, a learned commentator of the Methodist denomination, " who from his infinite wisdom *cannot err nor be deceived, and who from his infinite goodness can do nothing but what is eternally just, right and kind.*" Such a Being as this create an endless hell ! Well, what was his object in creating this place of misery ? What did he want of it ? Why, he wanted it to punish wicked sinners in. What, create a hell to punish wicked sinners in, and then, himself, assume the form of man, — come into this world of sin — be harassed, persecuted, and finally put to death upon the cross between two thieves, and all to *save* these very sinners from going into the place of punishment he had prepared for them ? Is it a dictate of " wisdom " for God to create a place of punishment for wicked men and then institute means to prevent them from occupying this place ? This would be pulling down with one hand what he had built up with the other. We should have a very poor opinion of the *wisdom* of that *man* who should go to great pains to erect a dwelling for the accommodation of a certain tenant, and as soon as it was fairly finished use every endeavor to prevent that tenant from occupying it.

Again, Dr. Clarke says, that " God is a Being, who from his INFINITE GOODNESS can do nothing but what is eternally RIGHT, JUST and KIND." And yet this God did create man *liable* to all the miseries of



this life, to death itself and to the eternal pains of an endless hell which he had ordained in the counsels of heaven from before the foundation of the world. Is there a manifestation of the least particle of *goodness* here? It may be *right*, it may be *just* for my Father in heaven to bring me into being — ordain the circumstances in which I should move and then entail endless suffering, as a necessary consequence of my earthly existence; but who can say it is *KIND*? Were I now undergoing the horrid agonies which are ascribed to that place of woe, it seems to me that I should look up to the regions of felicity and ask, in the language of the immortal Young—

“Father of mercies! Why from silent earth  
Did'st thou awake, and *curse* me into birth?

\* \* \* \* \*

*Push* into being a reverse of Thee,  
And animate a *clod* with *misery*”—

for it would have been infinitely more *kind* in the Divine Being to have permitted his creatures to remain a cold clod of unconscions earth during the boundless ages of eternity, than to constitute them what they are, and leave them exposed to the miseries of eternity, with a *certain knowledge* of their final doom.

But say you “God did not create them liable to the pains of hell;—he made them ‘*upright*,’ and by the *fall* they were made the subjects of sin and misery.” Very well—were they themselves the *cause* of their fall? “Why, no, not exactly,” say you. “The devil tempted them, and they yielded.” Then it follows that the *devil*, together with their *yielding disposition* was the cause of their liability to the

pains of hell. Who, then, created the devil? We suppose he was created by God; for according to the most popular sentiment of the day, he was once an "angel of light." And who gave our first parents that yielding disposition? God; for he created them just as the serpent found them when he came into the garden. Well, did not God *know* when he created the serpent and when he gave our first parents their being and faculties what would be the final result? Yes. Then I repeat, I can not perceive the least shadow of a shade of either *justice*, *righteousness*, or *kindness*, in the character of my God; to say nothing of his *GOODNESS*.

"Ah," but say you, again — "He has not left us entirely without help. He has sent his dear Son to die for the world, and to prepare the way whereby we may be saved." But, my friend, I can not perceive that this consideration changes the complexion of the subject in the least. You say that God has thrown open the door of salvation. But did he not know that millions upon millions of the human family, would never enter that door — yea, that a great portion of the world would never hear of, nor see that door in the present state of being? — or in other words, did he not know when he "sent the Son to be the *Savior of the world*," that the *means* would never accomplish the *end* in view? Most certainly. For, according to Dr. Clarke, God is a Being, "who from his infinite wisdom can *never err* nor be *deceived*." He was not deceived, then, when he sent Jesus into this world. He knew, for a positive certainty, that millions of the poor *heathen* in benighted countries would never even hear his name mentioned — while thousands upon thousands

in *Christian* lands would reject his Gospel, persecute his religion, deny his salvation, and, at last, go down to the regions of the damned, to suffer the pains of that hell to which he made them liable. I say again, then, that I can perceive no ray of goodness, mercy nor kindness beaming forth from the character of my Father in heaven, if *this* be him.

But to return. All I have thus far said is predicated on that little quotation from the Westminster Catechism. But you must remember that that good old primer is one thing, and the Bible quite another. Now it so happens that the *Bible* nowhere even intimates that mankind by the fall were made liable to the pains of hell forever. Let me beseech of the reader to take his Bible and turn to the first chapters of Genesis and read for himself. To be sure you will find our first parents violating the commands of God. But what was the *penalty*? Was it the pains of hell in eternity? Not a single word of the kind. To the serpent God said — “Because thou hast done this thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel.” Now you perceive that even the devil, himself, God did not threaten with the pains of hell in eternity! No, he did not so much as allude to *another* state of being, in announcing his punishment.

“To Adam he said, cursed is the *ground* for thy sake: (not cursed art *thou*) in sorrow shalt thou eat of it all the days of thy life. Thorns also and

thistles shall it bring forth to thee ; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art and unto dust shalt thou return." \* Not that he should be consigned to the pains of an endless hell.

Again : look at the case of Cain. He was guilty of an exceedingly wicked crime. In cool blood he murdered a beloved brother. What was the *penalty*? " And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be *in the earth*." † Not an intimation that there were pains reserved for him in *another world* as a punishment for this crime. We are certain of this, from the fact that Cain despaired in view of the above sentence — and said, " my punishment is greater than I can bear ;" " for it shall come to pass that every one that findeth me shall slay me." ‡ But what is this in comparison with the sufferings of endless wretchedness? If God had positively assured him of his liability to endure those pains in another world, he would not have even thought of the punishment which was actually pronounced against him and which was limited to this state of being.

I therefore repeat, that the *Bible* nowhere even intimates that " mankind by the fall were made liable to the pains of hell forever." So it follows that Christ came not into this world to save them from

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\* Gen. iii: 14 — 19. † Gen. iv: 11, 12. ‡ xiii: 14.

such pains. Now here seems to be a grand error with Christians. They almost universally believe that the Salvation of Christ is a salvation from the endless miseries of the eternal world ; when no such sentiment was ever taught either by him or his primitive disciples. It is very common at the present time for ministers with prayers and tears to exhort the people to repent of their sins and embrace Christ. What reason is given ? Why, that they may secure their souls' salvation—or salvation from the pains of hell in eternity. But no such reason is given in the New Testament for *repentance*. The word *hell* is nowhere coupled with that of repentance, in all the instructions, preaching and exhortations of Christ and his apostles from beginning to end.

John came preaching repentance—saying, “Repent ye—repent ye.” Why ; because they were exposed to miseries in another world ? No—“For the kingdom of heaven is at hand.” Meaning that spiritual kingdom which Jesus came to establish in the hearts and affections of men, and which was “righteousness, peace and joy in the Holy Ghost.” In a short time Christ came and taught repentance ; and he gave precisely the same reason—“Repent and believe the gospel, for the kingdom of God is come unto you.”

As this subject is one of great importance, the reader will bear with me if I spend a little time to show more conclusively that the Father did not send the Son to save the world from the pains of a hell in eternity. Let me then subjoin the following considerations.

I. The ancient Prophets frequently spoke of a

Savior—a Redeemer; but nowhere do they declare that the object of his mission to the earth would be the salvation of men from the pains of hell. The following are some of the scriptures which refer to Jesus, and the influence of his Gospel.

“And so all Israel shall be saved; as it is written, there shall come out of Zion a Deliverer, and shall turn away ungodliness from Jacob.”\* “I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.”† “And righteousness shall be the girdle of his loins and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. \* \* \* They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”‡ “There was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed.”§ “In this mountain will the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees—of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away all

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\* Isa. lix: 20, and Rom. xi: 26. † Isa. xlix: 6  
‡ Isa. xi: 5—9. § Dan. vii: 14.

tears from off all faces ; and the rebuke of his people shall he take away from off all the earth, for the Lord God hath spoken it." \*

But my limits forbid a more extended reference. These quotations are a sample of the general instructions of the Old Testament concerning the promised Messiah. And we see nothing in them which in the least favors the sentiment that the object of his mission into this world was to save men from the sufferings in store for them in another. And it does seem to me that if men had been exposed to the agonies of a place of never ending torment by God, and that Jesus was to be sent down from heaven to save them from this place, the ancient prophets would have known something of the matter, and would have acquainted the world with this important truth. There is no accounting for their marked silence upon this subject, if they knew any thing at all of the matter. For it is of greater moment than all others united. What are the sorrows and sufferings of this world, even if they are constantly endured for four score years and ten, when compared with *endless* pains ? And yet the ancient servants of God were constantly alluding to the former, while they never so much as once mentioned the latter.

II. The reader is aware that the words *hell—endless hell—eternal hell, &c., &c.*—are very frequently used at the present day by the professed disciples of God, especially in times of great religious excitement, when alluding to the miseries of another world, and urging the people to seek their soul's

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\* Isa. xxv : 6—8.

salvation. Now, if Christ and his apostles had entertained the same sentiments concerning the future, and the existence of this place of woe that the above mentioned ministers do, is it not reasonable to suppose that they would have constantly warned the people of the danger they were in? Would they not have dwelled continually upon this subject, leaving all others as of minor and secondary moment? No man—no *Christian* can for a single moment harbor the thought that Jesus and his apostles could have had a *positive knowledge* of the terrible danger to which mankind were exposed, and not in every sermon they preached, in every exhortation they made, and in every conversation they had with the people, have continually and without ceasing, reminded their fellow mortals of the startling truth.

But, says the reader, did they not? Let us look at this subject. And we will begin with JOHN, the precursor of Christ. He came to prepare the way of the Lord and make his paths straight. He preached to the people; he warned the people; and it is said of him that he was sent of God to *bear witness* unto the truth. Now, if it had been *true* that men were made liable to the pains of hell, and that Jesus was coming to save them from these pains, would not John have attested to this truth? But does he? No: The word *hell* did not once fall from his lips. In all that he said concerning the Savior—his Gospel, and his salvation—he did not mention it so much as once.

2. PAUL. This individual stood at the head of the primitive Christians, for activity, zeal and learning. He was the author of nearly all the New Testament, with the exception of the Gospel by the



four evangelists. The Epistle to the Romans, 1 and 2d Corinthians, Gallatians, Ephesians, Philippians, Collossians and Thessalonians—all came from his hand, besides his letters to Timothy, Titus, Philommon and to the Hebrews. Moreover, it is declared that he was called by Christ as a “minister and a witness.” And who can say that, if Paul had known any thing of the subject of a hell in another world, he would have failed to set it forth in its true light—in language, too, that could not have been misunderstood; especially to those young evangelists, Timothy and Titus? In instructing them in the duties of their office, would he have failed to convince them that there was a place of eternal torment, and that the great object of their ministry would be to save men from that place? And yet the word *hell* is not to be found in all his writings. He was the author of *fourteen* books of the New Testament, and says positively in Acts 20: 27, “I have not shunned to declare unto you *all the counsel of God*,” and yet he had not for once mentioned the word *hell*. This is truly astonishing, if he knew positively that the salvation of Christ was a salvation from the pains of that place. One of two things must be true: either Paul was unfaithful, or he had no knowledge of the existence of any such place. The former can not be true, for he says absolutely that he had declared *ALL the counsel of God*.

Ministers in our day know very much more about hell than Paul knew. Some of their sermons are *filled with it*. I knew a man once to use the word hell *forty-six times in a single sermon*. Would they not do well to copy a little more after Paul’s method in preaching? To be more particular in relation to

this individual's writings, I would remark, that there are four words in our common version of the New Testament, rendered *hell*, viz : *Sheol*, *Hades*, *Tartarus* and *Gehenna*.

Now, the reader may say that though the English word *hell* does not occur in the productions of Paul, these original words do occur, and are translated by some other words having the same significations. You are laboring under a mistake. Let me state the facts. *Sheol* never occurs, of course, as it is a Hebrew word, in all Paul's writings, nor *Tartarus* nor *Gehenna*. *Hades* occurs once, and but once, and then it is rendered *grave*. See 1 Cor. xv : 54, 55. "So when this corruptible shall have put on incorruption, and this mortal immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death where is thy sting? O, grave (*hades*, *hell*) where is thy victory?" Here Paul had no reference to a place of misery in eternity, but spoke of the literal grave. And what is more comforting and consoling to the mind, instead of using *hades* as a place where the souls of human beings would be retained and tormented forever, he here plainly demonstrated the truth that all men will finally be delivered from it. See 22d verse, where he declares that "as in Adam *all* die, even so in Christ shall *all* be made alive." Reader, let this great truth be now and forever impressed upon your mind, viz : That this, the most zealous, active, devout and learned of all the early apostles of Jesus Christ, never mentioned either of the original words translated *hell* but once in all his writings, and then he had no allusion to another world, but spake of the literal *grave*.

3. **THE ACTS OF THE APOSTLES.** This book contains twenty-eight chapters, and an extended account of the travels and preaching of the early disciples ; and yet we find the word *hell* but *once* in all these twenty-eight chapters. The writer was speaking of some one who had been in hell, and had been delivered from that place. Come, reader, to whom do you suppose he referred ? "O," say you, "to some poor, miserable, worthless sinner." Here, again, you are mistaken ; for he was the chiefest among ten thousand and altogether lovely. No human being was ever so pure, so perfect and so spotless as that same. He was the brightness of his Father's glory, and the express image of his person ; and yet *he*, the blessed one, was consigned to *hell*. "Because thou wilt not leave my soul (me) in hell (*hades*) nor suffer thy holy one to see corruption." Acts ii : 27 and 31. See also Psalms xiv : 10, of which this is a quotation. It refers to Christ. He was put to death and laid in the tomb of Joseph—but the *grave* (*hades, hell*) could not retain him ; he was not left there to see corruption ; he burst the bars of death, arose triumphantly from the tomb, and went forth, strengthening the hopes, and imparting joy to the hearts of his devoted followers.

4. **REVELATION.** In this book the word *hell* occurs four times ; in all of which the original is *hades*, the same as in the texts already mentioned, with a precisely similar signification. For the satisfaction of the reader I will quote them.

Chap. i : 18. "I am he that liveth and was dead, and behold I am alive forever more, amen ; and have the keys of *hell* (*hades*) and of death." Christ is here referred to. To have the keys of the grave

implies that he will open it and bring up the dead to live forever.

Chap. vi : 8. "And I looked and behold a pale horse ; and his name that sat on him was Death, and *Hell (hades)* followed with him." All know that the grave follows death. First death, then the grave.

Chap. xx : 13. "And the sea gave up the dead which were in it ; and death and *hell (hades)* delivered up the dead which were in them." On this passage comment is unnecessary. xx : 14. "And death and *hell (hades)* were cast into the lake of fire ; this is the second death." On this passage I would remark, that it contains no less than three things which many people suppose signifies the state of the miserable in eternity, viz : 1. Hell. 2. "Lake of fire." And 3. "Second death." Now suppose we read the passage with this signification, what kind of sense would it make ? And death and hell were cast into hell which is hell !

There is a good deal of truth in the remark of Dr. Campbell on this passage. Says he, "If we interpret *hades, hell*, in the Christian sense of the word, the whole passage is rendered nonsense. *Hell* is represented as being cast into *hell* ; for so the 'lake of fire,' which in this place is also denominated the second death, is universally interpreted."

5. PETER. In the writings of this apostle the word hell occurs once, and but once. Second Peter ii : 4, "If God spared not the angels that sinned, but cast them down to *hell*," (*Tartaros*) &c. The word angel signifies messenger or minister or ambassador. See Revelation ii : 3 ; also xvi : 7. The angels referred to in this text were Korah and his company, consisting of "two hundred and fifty

princes of the assembly, famous in the congregation and men of renown," of whom we read in the 16th of Numbers. They rebelled against God : for which cause it is said of them, "the earth opened her mouth and swallowed them up and they went down alive into (*sheol*—*hades* translated,) the *pit*." Let me give the reader the account, word for word, as recorded in Numbers.

"And it came to pass as Moses had made an end of speaking all these words, that the ground clave asunder, that was under them ; and the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained unto them went down alive into the pit ; and the earth closed upon them ; and they perished from among the congregation." Moses does not even intimate that they went to a place of eternal torments ; but were swallowed up, as whole cities have been, by an earthquake. And Dr. A. Clarke very pertinently remarks, that the word here translated *pit* signifies a *chasm* in the earth and not the place usually called *hell*. For says he, "It would be absurd to suppose that their houses had gone to hell ; and it would be wicked to imagine that their little innocent children had gone thither, though God was pleased to destroy their lives with those of their iniquitous fathers."

6. JAMES. The word hell occurs once, and but once, in the writings of this disciple of Christ ; viz. iii : 6. "And the tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature, and is set on fire of *hell*"

(*Gehenna*.) We shall presently explain the meaning of this term. It is here used figuratively. At all events the writer could have had no reference to the eternal world: for it is the *tongue* which defileth the body and setteth on fire the course of nature. Now we all know that the *tongue* and the *body* are in *this* world, together with "the course of nature"—that they never enter another, and that it is *here* the tongue is set on fire of hell. Many people can attest to the truth of this declaration to their shame and mortification;—among whom we are sorry to say are not a few professed followers of Jesus.

We have now been through with the New Testament, omitting only the Gospel by the four evangelists, and have quoted every passage containing the word hell. And how many times have we found it recorded? Only EIGHT times. Reader, remember this; let it sink deep into your heart! When you hear the professed servant of God descanting upon the pains of hell—the sorrows of the damned, using the word in every terrific sentence of denunciation, bear in mind that the Apostle Paul never mentioned the subject even once; and that in all the writings of the early disciples of Christ, those persons who were first appointed of Heaven to disseminate the great truths of God, we do not find the word hell used so many times as it is frequently used by modern preachers in one short sermon or exhortation—and we *never* find it used with the same signification, namely, to denote a place of *endless misery*.

And here the question again presses itself home upon our understanding—If it is true that our Lord came into this world to save men from that

place, as modern preachers believe, why did they not preach as modern preachers do? Why were they continually so very silent upon this most important subject? Reader, can *you* solve these questions?

"Ah, well," say you, "you have not yet looked into the Gospel which *Christ* dispensed, for the doctrine you are seeking. Go to that Gospel—listen to the instructions of Jesus—*there* you will find *the truth* written out in language that can not be misunderstood." Go to the GOSPEL of Jesus to find revealed a place of endless torment? Why this, of all others, would be the last place in which I should expect to find it. What is the Gospel? Buck, in his Theological Dictionary, says that "it is the revelation of the grace of God to man." How much *grace* is there in an endless hell? Dr. Clarke says that it is "*Good news*." Is the revelation of a place of eternal torment, good news? The word Gospel comes from the Greek *euaggelion*, which is a compound word from *eu*, good, agreeable or glad, and *aggelia*, a message. More than this: *aggelia* is derived from *gal* which means to exult, to leap for joy. Hence when we put the two words *eu* and *aggelia* together we have a word the meaning of which is of the most joyous nature. Such is the English word GOSPEL. It reveals that which, when received into the soul causes that soul to leap and exult with joy. It is called the *glorious* Gospel, in the word of God. But can this glorious Gospel contain the sentiment of eternal damnation?—If so, let us call it the Gospel of eternal damnation: *good news of endless wretchedness*. How does this sound?

We have now seen what the Gospel is ; and I would ask the candid reader, if that Gospel is not the *very last* place where *you* would expect to find revealed, for the *first time* it ever was revealed to man, the terrible sentiment of ceaseless torment ? (For it is now almost universally admitted that that sentiment is not to be found in the old Testament.) A place of endless torment for the first time revealed to man, in the glorious Gospel of the Lord Jesus ! Why I had thought that that blest Being came "*to bring LIFE and immortality to light,*"\* and not *death and endless damnation.*

But all this may not convince the reader. For his satisfaction, then, we will "to the law and to the testimony," and strive to learn what Jesus hath taught upon this most important and interesting subject.

And here we will close this already long chapter, and devote the next exclusively to an investigation of the words which fell from the lips of him who spake as never man spake.

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\* 2 Tim, i: 10.



## CHAPTER II.

### THE TESTIMONY OF CHRIST.

We have appealed to John, the beloved disciple—to Paul—to Peter—to the Acts of the Apostles—to James—to Revelation—in short, to the entire New Testament, with the exception of the Gospels, to find the idea distinctly advanced that God had created a place of torment in the eternal world called hell, to which in his plans he consigned millions of intelligent creatures, and then sent his Son to rescue them from the doom which awaited them. But we have searched in vain. We now appeal to Christ himself for light on this subject.

Jesus is called, in the word of God, “the *true* and *faithful* witness.” He says of himself:—“To this end was I born and for this cause came I into the world, *that I should bear witness* UNTO THE TRUTH.”\* And here I must again remind the reader, that if it is *true* that there is a place of ceaseless woe in another state, and that the grand design of a Savior’s mission was to rescue fallen man from eternal burnings, it must have been the leading object of that Savior in all his instructions, to bear witness to this all-important truth!—yea I will add, *plain, positive, direct* and INCONTROVERTIBLE

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\* John xviii: 37.

testimony. I can not for a moment harbor the thought, that my beloved Lord could have been in possession of a positive knowledge of facts so startling, where the *eternal* weal or woe of human beings was at stake, and not impart that knowledge to them in so plain a manner as that there could have been but one mind about it. But did he? No! There is scarcely an expression in all his preaching, as recorded by the four evangelists, which is seized upon by believers in the doctrine of endless punishment, as containing that sentiment, about which there is no contention as to its meaning, *even among themselves*. The learned of all denominations seem to be in doubt: some, confining the threatenings mostly to the present world—others, carrying them into another. And it is a well-known fact, that take the whole phalanx of orthodox commentators together, and they themselves very nearly, or quite annihilate the sentiment of endless misery—they give it scarcely a single peg to hang upon. One says that this passage means so and so—and another, that that phrase has reference to so and so, but has no allusion to the future state. Even wicked Judas is saved by Dr. A. Clarke; and, as we shall see in a few moments, *hell* is not *hell* in *another world*, but a place of punishment in the present state of being, according to the showing of these same writers.

JESUS used this word on nine occasions—once he repeated it three times, making *eleven times* in all that he used it. If this is true, he must have preached a great many times without mentioning it at all; and yet he *knew* that mankind were liable to all its terrible pains.

The first time that Jesus used the word hell, he was "up in a mountain" speaking to his own *disciples*, and not to the wicked world generally. He says — "I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, *raca*, shall be in danger of the Council; but whosoever shall say thou fool, shall be in danger of hell fire"\* — *Gehenna* fire. What, now, is the meaning of this language? The words *Judgment*, *raca*, *Council* and *Gehenna* are here used. What shall we understand by these terms? In this Judgment, or Council, or hell in another world? Some suppose so. We will let Dr. Adam Clarke, the learned Methodist commentator answer these questions. He makes the subject plain. Says he — "There are *three* kinds of offenses here which exceed each other in their degrees of guilt. 1st. *Anger* against a man accompanied with some injurious act. 2dly. *Contempt*, expressed by the opprobrious epithet *raca*, or *shallow brains*. 3rdly. *Hatred*, or *mortal enmity* expressed by the term *moreh* or *apostate*, where such apostasy could not be proved. Now proportioned to these *three* offenses, were *three* different degrees of punishment, each exceeding the other in severity, as the offenses exceeded each other in their different degrees of guilt. 1st. The *Judgment* — The Council of *twenty-three* which could inflict the punishment of *strangling*. 2dly. The *Sanhedrim* or great council, which could inflict the punishment of *stoning*. And 3rdly. The being *burnt alive* in *Gehenna*. This appears to be

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\* Matt. v: 22.

the meaning of our Lord." Such is the opinion of this learned man.

But, says the reader, *what* and *where* is this Gehenna—this *hell fire*? Is it in the eternal world? No, my friend, *man* has not the power of pursuing his fellow man into another state of being, *there* to torment his soul for the sins of his body; and it is well that it is so. The learned of all denominations agree in saying that the Greek word *Gehenna* is a compound of two Hebrew words which signify the valley of Hinnom. *Ge*, the *valley* and *Hinnom*, the name of the owner of the valley. Let Dr. Clarke again speak. The reader, of course, will confide in what *he* says. "Shall be in danger of hell fire—*shall be liable to the hell of fire.*" "Our Lord here alludes to the valley of the Son of Hinnom. *Ghi-hinnom*. This place was near Jerusalem, and had been formerly used for those abominable sacrifices, in which the idolatrous Jews had caused their children to pass through the fire to Moloch. A particular place in this valley was called *tophet*, from the *fire stove* in which some supposed they burnt their children alive to the above idol." Others say that it is from *toph*, a word which signifies a drum, because drums were beat to drown the cries of the suffering children. King Josiah was instrumental in breaking up the idolatrous worship of the Jews, and of rendering the valley of Hinnom, once a place so lovely and sacred, a receptacle of all that is revolting to the human senses. It was a large, open, low place, and in process of time it became the receiving pit of all the offal and filth and dead carcases carried out of the city. A constant fire was kept up to consume the offal, which bred worms, as

all purifying meat of course does — hence came the expression, “*where the worm dieth not and the fire is not quenched.*” It was in this *hell* that convicts were put to death by burning, and in this sense our Savior used the term in the text under consideration.

So you perceive that *tophet* was in this world: *Gehenna* was in this world, and the place “where the worm dieth not and the fire is not quenched,” was in this world.

It was into this valley that so vast a number of the slaughtered Jews were thrown after the siege and destruction of Jerusalem by the Romans, about thirty years subsequent to our Savior’s crucifixion. Upward of six hundred thousand dead bodies were carried out of the city, and either left exposed upon the ground, or devoured by fire or worms in *tophet*. And all this was in perfect accordance with the prophetic declarations of God’s servants. “Behold the days come, saith the Lord, that this place shall no more be called *tophet* nor the valley of the Son of Hinnom, but the valley of slaughter. I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of heaven and the beasts of the field. \* \* \*. And they shall bury them in *tophet* till there be no place else to bury.” \*

Here the destruction of Israel is foretold. And in summing up the whole matter, God, by the mouth of the prophet adds — “Thus will I do unto this place (Jerusalem) and the inhabitants thereof, and

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\* Jer. xix. Read the whole chapter.

even make this city as tophet." Isaiah also says — "And they shall go forth and look upon the carcases of the men that have transgressed against me ; for their worm shall not die neither shall their fire be quenched, and they shall be an abhorring unto all flesh."\* This was the condemnation which our Savior so frequently pronounced against that wicked and perverse people, as he saw them filling up the measure of their iniquities. "*Now*, is the axe laid at the root of the tree, and every tree that bringeth not forth good fruit is hewn down and *cast into the fire*" — meaning the fire of God's judgment. For this loathsome hell was used as a figure both in the old Testament and the new, of those dreadful woes which were to befall the wicked Jews — "and even make this city *as tophet*."

2d. The next passage in which the term hell occurs is in the same chapter. Matt. v: 28, 29. "And if thy right eye offend thee, pluck it out and cast it from thee ; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell," (*Gehenna*) &c. This language is very figurative. I never heard of but one person who interpreted it *literally*; and this was a pious, but simple old lady in the eastern part of the state of Maine, who was brought to believe that in order to escape the pains of the world of woe, she must cut off her hands and pluck out her eyes. And being more consistent than many Christians, she attested to the sincerity of her *faith* by her *works*. For she plucked out the offending eye and was in the act of severing the

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\* Isa. lxvi: 24.

treacherous hand from the body when arrested by a friend.

When our Lord was on earth, persecution was heaped upon him and his disciples from every quarter. They were "killed all the day long," a price was set upon their heads, and there was neither rest nor peace for them day nor night. Hence it was necessary for the disciple "to give up *all*" — father and mother, wife and children, houses and lands, to follow Jesus. No worldly motive — no sinister design, however pleasing the anticipated result; and no friend, however dear to the heart, must be permitted to step between the believer and his Master. For it would be better ultimately to give up all these, even if they were as near and dear as the "right eye" or hand, than to renounce the blessed Gospel — gather around the standard of the enemy of Christ, and be found upon the "left hand" with that perverse people on "that great and notable day," when Jerusalem was to be, even as *tophet* — and to be either carried away into "everlasting" (*age* lasting) punishment, or cast into that dismal hell, "where the worm dieth not and the fire is not quenched."

3rd. So of Luke xii : 5. "And I say unto you my friends, be not afraid of them that kill the *body*, and after that have no more that they can do; but I will forewarn ye whom ye shall fear; fear him which after he hath killed, hath power to cast into hell" — *Gehenna*. Matthew has it, "which is able to destroy both soul and body in hell." We are told by the learned that the phrase *soul and body* is a mere Hebrew idiom to express the whole man or person; and that *apoktenie* here translated *kill*,

means in this place *torture* or *cruelty*. Our Savior addressed this language to his *disciples*; and he tells them not to be afraid of those (meaning the Jews) who have the power only to *scourge* and *torture* the *body*, but have no authority to take life, but rather fear him to whom the Jews shall deliver you, namely, the Roman Governor, who has the power of dooming both your lives and bodies to be destroyed in *Gehenna*.

By consulting the context, all will see at a glance that our Savior was not speaking to the wicked world generally, but to his own disciples when he uttered these words. "But I say unto you, *my friends*." He was here forewarning his friends — his disciples of impending danger. But were *they* in danger of hell in eternity? Was it God who had called them out of darkness into the marvelous light of his dear Son of whom they were to be afraid? By no means; for Christ goes on to say in the very next verse that God would be with them and take care of them. He uses the following touching words: "Are not five sparrows sold for two farthings and not one of them is forgotten before God. But even the very hairs of your head are all numbered. *Fear not, therefore, ye are of more value than many sparrows.*" That is *fear not* God, but only him who had power to take life and burn the body in *Gehenna* — namely the Roman Governor — or, as some have said, the High Priest.

4th. "Woe unto you Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell, (*Gehenna*) than yourselves." All along, we have seen that when



our Savior used the term Gehenna, he was addressing his disciples ; — *now*, for the very *first* time, he speaks to wicked men about it. He tells the Scribes and Pharisees that they are the children of Gehenna, or the valley of Hinnom ; i. e. as Parkhurst remarks, “deserving of or liable to the punishment of hell.” Their proselytes, it would seem, were more liable to or deserving of such punishment than themselves.

5th. Matt. xxiii : 33. Christ says to the Pharisees, “Ye serpents, ye generation of vipers, how can ye escape the damnation (condemnation) of hell,” *Gehenna*. Says a celebrated writer, “this is the only other text in the New Testament where anything is said about *Gehenna* to wicked men ; and the solitary text where the phrase ‘damnation of hell’ occurs. A very singular *fact* if it means endless misery in a future state.” Our Savior was alluding to those terrible judgments of which I have already spoken, then hanging over the city of Jerusalem. For he immediately adds — “Verily I say unto you *all these things shall come upon this generation* ;” verse 36. Whatever our Savior here meant by the “damnation of hell” he certainly limited to that generation.

6th. Luke x : 15. “And thou Capernaum which art exalted unto heaven shall be brought down to hell,” *Hades*. Here the word *hades*, usually translated *grave*, as we have seen, is used *figuratively*. Being exalted to heaven was to become great — elevated in prosperity and spiritual privileges. Being thrust down to the grave or *hades*, was to be brought to the lowest degrees of earthly abasement and wretchedness.

There are but two passages more in the whole of the New Testament where this word occurs, namely, Matt. xvi: 18 — and Luke xvi: 23.

7th. Matt. xvi: 18, reads as follows: "Upon this rock will I build my Church and the gates of hell (*hades*) shall not prevail against it." The simple meaning of which is — death and the grave, and the power of spiritual darkness, can never overthrow and destroy the truths of my Gospel. All power is given *me*, and I must reign till all enemies are put under my feet. The last enemy that shall be destroyed is *death*. And though men *die*, and are laid in the grave, my Church shall not be injured thereby; for "I have the keys of the grave" — I can open the tomb — I can bring up the dead — wipe away tears — destroy pain — make an end of suffering — and restore spiritual life. Yea, blessed be the Father, my Church shall not be marred — "For as in Adam ALL die, even so in Christ shall ALL be made alive."\*

8th. The remaining passage is contained in the parable of the rich man and Lazarus; Luke xvi: 18, &c. Let the reader peruse the whole parable. The word here translated hell, is, also, from the Greek *hades*. And this is the only text in all the Bible where it is contended by the learned of any denomination, that *hades* signifies the place of the damned in eternity. All know that this parable is frequently quoted as an unanswerable argument against the sentiments of Universalists, and I shall therefore give it a more extended consideration. The corresponding word translated hell in the Old

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\* 1 Cor. xv: 22.

Testament is *Sheol*, and is a Hebrew word. It is used 64 times ;—32 times it is rendered *hell*—3 times *pit* and 29 times *grave*, being however one and the same word in the Hebrew. So all critics allow. It *literally* signifies the *grave*—*figuratively* a state of darkness, doubt, sorrow and trouble. The Scriptures represent all men as going to *sheol* at death. Jacob supposed his son Joseph was there ;—Korah and his troop, as we have seen, went down alive into hell, *sheol*—Job prayed to be hid there, and we are told that it is a place “appointed for *all* the living.” Can *sheol* then mean a place of endless misery ? If so, could a good man pray to be hid there ? Now the Greek *hades* in the New Testament agrees, in meaning, in every particular, with *sheol*, in the Old Testament : signifying literally the *grave* ; figuratively, a state of *darkness, doubt* and *misery*. And we are told by an orthodox doctor of divinity, (Dr. Campbell,) that, “as to the word *hades*, it ought never in Scripture to be rendered HELL, at least in the sense wherein that word is universally understood by Christians. In the Old Testament, the corresponding word is *sheol*, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery.” Here I might go on and show the reader the probable meaning of this whole parable, and perhaps convince him that it has no reference to the eternal world, but I prefer rather to give him the opinion of two learned Orthodox commentators, namely, Gill and Wakefield. Gill makes a two-fold application of the parable. His opinion, on the whole, seems to be, however, that by the rich man, the Jews are meant ; and by

the beggar, our Lord himself. \* By the *death* of the rich man, the destruction of the Jews; and by their torments in *hades*, the vengeance of God on the Jews at the downfall of Jerusalem. Let the meaning of the parable be what it may, Wakefield's comments show most conclusively that it has no reference to the torments of the damned in that place usually denominated *hell* — the world of woe. He says, "it must be remembered that *hades* nowhere means *hell* — *Gehenna*, in any author whatever, sacred or profane, and also that our Lord is giving his hearers a *parable* and *not* a *piece of real history*. To them who regard the narration as a reality, it must stand as an unanswerable argument for the *purgatory* of the Papists."†

Here, now, we have the views of two learned men, who were strictly orthodox in their sentiments, in relation to the meaning of the term *hades*, in the only place where it is contended by any sect of Christians, to signify *hell*, the world of woe. And what do they say? — Why, one says, that its *pains* were not those to which man was made liable by the fall, but *those suffered by the Jews at the DOWNFALL OF JERUSALEM!* And the other declares, absolutely, that *hades* NOWHERE means *hell* in the

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\* Universalists generally understand by "rich man" the Jews, and by the "beggar" the poor Gentiles. The former had Abraham to their father and were exalted in wealth and honor. The latter were degraded in poverty and were covered with the sores of sin. The Jews had had their day of happiness and prosperity, and when they should reject Christ, and the Gentiles should receive him and rejoice in his faith, they, the beggar should be comforted while the Jews, the rich man, should be tormented.

† Paige's Selections, p. 159.

eternal world, in any author whatever, *sacred or profane*, but simply the *grave*, when taken *literally*; *figuratively*, a state of darkness and trouble, as in the case of the Jews, when the judgments of God fell upon them at the destruction of their city, and the scattering of their people.

We have now been through with the instructions of our Lord. We have mentioned every instance where the word hell occurs; and if the reader is not already convinced that the blessed Savior did not unfold the idea of an eternal hell in another world, I would respectfully submit the following considerations, which have been instrumental in removing every shadow of doubt from my mind in relation to the subject. As we have seen the only words used by our Savior, translated *hell*, were *hades* and *Gehenna*. *Hades*, he used **THREE** times, and *Gehenna* **EIGHT** times.\*

I. Concerning *hades*. It is very evident that Jesus, in the use of this word, had no reference to the state of the damned. For 1st, it was never afterward used by his Apostles in this sense. 2d, the subject is so very important that he would have mentioned it more than *three times*, and always in a manner so plain and positive that there could have been no misunderstanding about it. But instead of this, as we have seen, the *only* time he mentioned it, where it is contended by any class of Christians to signify a place of misery in the future world

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\* This word occurs 11 times in the four Gospels—but must be remembered that what was recorded by one writer was also recorded by another, making a repeated history of the same facts.

was, when repeating a *parable*, and then in a manner so dark that even the believers in this doctrine themselves, are at a loss how to understand it. For many of them admit that it NEVER means the place of the damned when used by any writer whatever.

II. *Gehenna*. Learned orthodox critics, "Dr. Campbell and others, say that this is the only word in the Bible which designates a *place* of *endless punishment*."\* All say, too, that this word in the Old Testament, signified literally, the valley of Hinnom. And those who read, must see that "it is used there as a sort of *imagery* or *emblem* to describe the punishment God threatened to the Jewish nation," (see Jer. xix,) and not to describe the torments of the damned in another world. And who is able to prove from the word of God, that our Lord changed the meaning of this term when he came upon earth, and used it to designate a *place* of misery in eternity? It can not be done. Jesus used the word *Gehenna* in precisely the same manner that Jeremiah did. But the following considerations are more convincing. Mr. Balfour assures us,† 1st, that "this word is employed by our Lord and by James, and *by no other author in the new Testament*." Now the Apostles were all called of God to preach—they received their instructions *from Christ himself*, and they went forth, and preached for years, and never mentioned the term *Gehenna*, even for once, when this is the only word which really means a place of endless misery. "John wrote the history of our Lord"—he was

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\* Balfour's Inquiry, p. 125. † Inquiry, pp. 125, 126.

his "beloved disciple" — his bosom friend ; but "he never speaks of *Gehenna* either in his Gospel or Epistles. What is more remarkable, Luke, though he used *Gehenna* once in his Gospel, never uses it in the Acts, which contains the history of the Apostles' preaching for thirty years. Paul, Peter and Jude are entirely silent about *Gehenna*, which is very strange, if it is the *only* word that designates a place of endless punishment for the wicked. The writings of these persons, who have never mentioned *Gehenna*, form two-thirds of the New Testament."

2d. There is one more remarkable fact, namely, "*That all that is said in the New Testament about Gehenna was spoken to Jews and to Jews only.*" No GENTILE is ever threatened with *Gehenna* punishment. But what believer in endless suffering will admit that no Gentile will be tormented in another world for the sins of this ? The only manner in which this fact can be explained *satisfactorily*, is by admitting that *Gehenna* punishment was intended for the *Jews only* — and that they suffered it at the downfall of Jerusalem, when their beautiful city was demolished, its foundations ploughed up, 1,100,000 of its inhabitants put to a cruel death, and 600,000 thrown into *Gehenna*, "where the worm dieth not and the fire is not quenched."

## CHAPTER III.

### THE NATURE OF SALVATION.

WE have now seen, by a direct appeal to the instructions of the Prophets, Christ and the Apostles, that the *Bible* nowhere imparts the sentiment, "that mankind by the fall . . . were made liable to the pains of hell forever," the positive declaration of the Westminster Catechism to the contrary notwithstanding. Hence, we have seen, too, that it was not the design of a Savior's mission to the world, to rescue man from that place of misery. We religiously believe that the NATURE of the salvation of Christ is widely different from this. We have seen that the idea usually attached to the word *hell* is a very erroneous one; and the probability is that the most of the controversy in the religious world in relation to the nature of *salvation*, has grown out of a misconstruction of terms. Such has been the religious education of a great proportion of the Christian world, that they now almost universally regard the word *hell* as signifying a place of endless suffering in eternity; and the words *save*, *salvation*, &c., as implying a deliverance from that place. The former of these terms we have already examined; and a moment's consideration will show us that exceedingly wrong views have been attached to the latter. The Scriptures mention the terms "save"



and "salvation" often, and in various senses, agreeably to the circumstances of the person or persons to be saved.

When our Lord was suspended upon the cross, the scoffing Jews reviled him, saying, "let him *save* himself if he be Christ;" but who understands this to be salvation from hell in another world? When fearful of sinking into the mighty deep, the apostles awoke Christ, saying, "*Lord save us!*" Now, no idea of eternal misery is attached to this phrase, although the apostles cried out for the *Lord to save them*. Again, we behold Jesus in the garden of Gethsemane the evening before his crucifixion, prostrating himself before his Father in the very dust of earth, and we hear him exclaiming, "*O Father, save me from this hour!*" Now it would be a strange thing for any Christian to say that Jesus looked upon himself as exposed to a place of misery in another world, and was praying his Father to *save* him from that place. Numerous other instances might be cited, but these are sufficient to convince the reader that wrong views are sometimes attached to this word, and that we should be cautious in reading the Bible, not to let our *prejudice*, or *pre-conceived notions* blind us in relation to its real import.

We have seen that it was sometimes used to signify a salvation *from death*. Let us now look a little farther, and endeavor to learn with what sense it was employed when the salvation of man by Christ was signified. And in doing this, the *evils to which man was exposed*, or which *he is suffering*, will necessarily claim our attention. For though we do not find it recorded in the word of God that men were made liable to the pains of an endless

hell, we *do* find it recorded that they were exposed to other but minor evils, from which, it can be proved from abundant testimony, Jesus came to save them. We come now to speak of these evils, and shall mention

1. SIN. When Jesus made his appearance in this lower world, it was exceedingly wicked. Both the Bible and profane history give testimony to this truth. Hence we read, "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes. . . . For ALL have sinned and come short of the glory of God."\* Such is the description given by the apostle Paul of the state of the moral world when Jesus made his appearance. The declaration of Josephus, the Jewish historian, so far as that nation is concerned, amounts to the same, namely, "that no age ever bred a generation more fruitful in wickedness than that ~~was~~, from the beginning of the world."† Christ called it a "generation of vipers." But notwithstanding the exceeding sinfulness of men, God so loved the world that he sent his dear Son to die as a propitiation for our sins, and not for ours only, but for the sins of

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\* Rom. iii: 10—23. † Josephus' *Hist.*, Book 5, Chap. 10.

the *whole world*. Saith John, "In this was manifest the love of God toward us, because that God sent his only begotten Son into the world that we, through him, might live." "Herein is love, not that *we* loved God, but that *he* loved us, and sent his Son to be the propitiation for our sins." In view of this manifestation of God's love to sinners, can we not exclaim, in the language of the Apostle, "Beloved, if God so loved us, we ought also to love one another." You perceive, then, that it was not man's love to God, but God's love to man, that brought the Savior to this world of wickedness. Now, a great many Christians believe that the sinner must first love God, before God can have any affection for the sinner. But the above declaration of the Apostle entirely and forever contradicts this sentiment. The world was never more wicked than when Jesus made his appearance upon earth. *Sin*, the most direful foe of man, had gone to his utmost stretch, and man had forgotten God. He then, indeed, needed a Savior. Jesus came, "a light to lighten the Gentiles and the glory of his people Israel." He came to knock off the shackles of sin, and lead a world of wandering, sinful prodigals back to God and to heaven. Hence, even before the blessed Lamb of God made his appearance among men, we behold an angel direct from the courts above, announcing to the sons of men the *name* by which the Savior should be called. "Thou shalt call his name Jesus." The meaning of this word is SAVIOR. And what reason do you suppose this heavenly messenger gave for calling the Lord's anointed by this name? Listen—"Thou shalt call his name Jesus, for he shall save his people from"—

what?—the pains of an *endless hell*?—No! “*FROM THEIR SINS.*” Is not this language plain? can not all understand it? And where is it equally as plainly declared that he came to save them from the pains of another world?

The reader will please notice particularly in this place, that this text does not declare that men are to be saved *in* their sins, but *from* them. It is frequently asserted of the Universalists that they believe that all manner of sinners are going to heaven *in* their sins. But we would have you understand that we harbor no such sentiment. We believe that Christ will save *from* sin. That the Gospel, in its operation upon the heart, has a tendency to remove the *love* of sin from the soul; to chasten the affections; purifying the whole moral energies of man, and reconciling him to the will of God. Hence, those who have embraced the religion of Jesus are able to say, in the language of the apostle Paul, “He hath *saved* us by the washing of regeneration and renewing of the Holy Ghost.”\*

Again, the Apostle declares that Christ came to save from sin, in the following language: “Christ gave himself for us that he might *redeem us from*”—what do you suppose, reader? the pains of the damned in hell? No! no! “from ALL INIQUITY, and purify unto himself a peculiar people zealous of good works.”† And so said Peter, when he made the following declaration, “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto

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\* Titus iii: 5.

† Titus 2: 14.

you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you" (not from the pains of hell in another world, but) "FROM HIS INIQUITIES."\* Hence is the declaration true, that man *was* and *is* exposed to the evil of sin, and that Jesus came to save him from this evil.

2. The Bible has much to say of the *blindness* of man, and of his *ignorance* of God, his government, and his blessed character. Paul speaks of those who being *ignorant* of God's righteousness, went about establishing their own righteousness. Isaiah speaks of men, even the teachers of men, as being all *blind* and *ignorant*; and represents this blindness and ignorance under the figure of a *vail*, which he declares was spread over *all* nations. Christ came to remove this veil, by imparting knowledge. He unfolded the beautiful character of him whom the blinded "ignorantly worshipped." He taught them that God was their Father and Friend; infinite in goodness and mercy—ever just and constantly righteous and kind. The work of enlightening the moral and spiritual worlds is now progressing. The Sun of righteousness rises higher and higher. The clouds of darkness are dispersing. *Superstition* is giving place to the most joy-inspiring truths; and as the word of God positively declares that "all shall be taught of God," we look forward, with the most grateful emotions, to that blessed era, when "no man shall say, *know* ye the Lord, for all shall know him, from the least even unto the greatest." Then will be destroyed the "covering cast over all

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\* Acts iii: 25, 26.

people, and the vail which is spread over all nations ;” “ for the earth will be full of the knowledge of the Lord as the waters cover the sea.” Such is the nature of Christian salvation.

3. The Bible speaks “ of those, who through fear of death, were all their lifetime subject to bondage.” This “ *bondage* ” is another evil which the world was suffering previous to the advent of Jesus. There was then no light to lighten the darkness of the tomb. “ If a man die shall he live again ? ” was a question which sages and philosophers had in vain attempted to solve. No ray of light came beaming upon this thrilling subject. All was darkness. Man doubted, expected and feared. He could gather no ground of *faith*, and no “ *hope*, sure and steadfast, as an anchor to the soul,” from the speculations which had been made by the heathen poets. For, though some of these philosophers taught the doctrine of an immortal existence, it was an existence of pain and suffering, to much the greater part of the human family—an existence a thousand times more to be dreaded and loathed than annihilation itself. No wonder, then, that man was in “ bondage, through fear of death.” no wonder that the fond mother wept as she laid her tender infant amidst the cold clods of the valley, and departed without hope and without God in the world. No wonder that the suffering sick man upon the bed of death, with his flesh wasted to a mere skeleton, and his hope on life fast giving way, turned his eyes to the tomb in utter despair, as he looked upon the dark ocean of annihilation, or to a world of eternal wretchedness, where no ray of light and joy could ever enter, but where the soul would live, and live and live in

an anguish that could *never die*—in a sorrow that could *never end*.

It was the work of Jesus to “bring life and immortality to light,” by the promulgation of his glorious Gospel. We know full well that “all flesh is as grass”—that “dust we are and unto dust we must return;” but blessed be God, we have the assurance of him who is the “Resurrection and the Life,” that we shall live again in a fairer and holier world than this, where sin and death can no more annoy, but where we shall be equal unto the angels in heaven, being the children of the resurrection. Hath not that blessed being the keys of death and *hades*? Will not the portals of the tomb be unlocked? Shall not this mortal put on immortality and this corruptible incorruption? Oh, yes; for all power is given to Christ, both in heaven and on earth; and he hath been into *hades* himself, to show us the way and to assure us that there is no harm there. And by his resurrection from the tomb, he hath assured us that we shall also live again; and by his ascension to the heavenly world, and his blessed promise that he was going to “his Father and our Father, his God and our God,” to “prepare a place for us,” we are assured that we shall meet him in those blessed regions

“Where cloudless skies are ever bright,  
Thence gloomy scenes are driven—  
Where suns disperse unsullied light,  
And planets beaming on the sight,  
Illumine the fields of heaven.”

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“Where friends with friends shall meet again  
In raptures unrepressed.”

Can not the real believer in Christ, then, say I am *saved*? Yea, can he not exclaim in the thrilling raptures of another poet—

“I would not live alway! No, welcome the tomb,  
*Since JESUS hath lain there, I dread not its gloom;*  
There sweet be my rest, till he bid me arise,  
To hail him in triumph ascending the skies.

“Who, who would live alway away from his God,  
Away from yon heaven, that blissful abode!  
Where the rivers of pleasure flow o’er the bright plains,  
And the noon-tide of glory eternally reigns!”

Thus have we seen that the salvation of Christ is a salvation from *sin, ignorance*, and the *bondage* consequent upon the fear of death. All these evils men suffer in this world. And to this world was it necessary for Jesus to come to save them. How joyful would be the state of human society were **ALL** men *practical* believers in Christ. It would exceed **most** men’s conception of heavenly purity. Rescued from the thralldom of sin or the power of Satan—with the vail of ignorance removed, so that the Father could be seen as he is—“the chiefest among ten thousand and altogether lovely;” and in the enjoyment of a firm and unwavering hope in another and more glorious life; this, **THIS** would be enough! Our joy would be complete—wars, contentions and strife would then cease—the lion and the lamb would lie down together—there would be none to hurt nor destroy in the vast universe of God, for the “earth would be full of the knowledge of the Lord as the waters cover the sea.”



## CHAPTER IV.

### SPECIAL OR CONDITIONAL SALVATION.

A good deal is said at the present day concerning this subject. I here wish to give it a passing notice. A *special* and *conditional* salvation is certainly plainly taught in the New Testament: "Whosoever shall call on the name of the Lord shall be saved," — "By which also ye are saved if you keep in memory," &c.— "He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." And saith Paul, "Therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, *especially* of those that believe." In this last quotation you perceive there are *two* salvations spoken of: a *universal* salvation, or salvation of "*all* men," and a *special* salvation, or salvation of "*those that believe*." These two salvations are frequently set forth in the instructions of Christ and the Apostles. Saith Paul, "The grace of God which bringeth salvation to *all* men hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." \* This salvation is *universal*. But, again listen:—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that

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\* Titus ii : 11, 12.

believeth.”\* Here the salvation spoken of is limited to such as *believe*. And here I come to remark, that one of these salvations is confined to *this* world; the other to the next — one is *limited*, the other *unlimited* — one is by *works*, the other by *grace* — one is *conditional*, the other *unconditional* — one depends upon *faith*, the other does not. It is of the *conditional* or *special* salvation that I wish to speak in this chapter; in my next, I design to set forth more fully the salvation of ALL MEN.

I have shown that Christ came to save men from “*sin, ignorance, and the fear of death.*” Now all must plainly perceive that the salvation of the creature, in respect to these three evils, depends entirely on *belief*, or *faith* and *works*. If the faith of Christ abideth in him, a living, operative principle, he is *special*ly saved. But if he gives no heed to the blessed inculcations of the glorious Gospel — if he still gropes in the darkness of unbelief, then the light of no salvation has beamed upon him — he is yet in a state of *condemnation*. So Jesus himself declared — “Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is passed* from death unto life.”† Here spiritual *life* and *death* are spoken of; and we are assured that they depend entirely upon *belief* and *unbelief*. They are both confined to this world too; for the believer is represented as having *already* passed from death unto life. In all ages of the world many men have been in a state of moral death — “dead in trespasses and in sin” — and some

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\* Rom. i: 16.

† John v: 24.

of them "*twice dead*, plucked up by the roots," yea, dead and in their graves of moral corruption. See John v: 28. When such are brought to hear the sound of the blessed Gospel, and to believe and practice its glorious truths, the dry bones are made to live—the gloom of the grave is dispelled—condemnation is taken away, and the salvation of Christ enjoyed.

Friendly reader, are you in a state of condemnation? Are you wandering far from God in the dark labyrinths of iniquity? Remember "that the wages of sin is death," that "there is no peace to the wicked," "turn ye, turn ye, for why will ye die!" Work, "*work out your own salvation*"—deny yourself of "ungodliness and worldly lusts, and live soberly, righteously and godly in this present world." Let the love of the Savior win you to holiness—let his examples inspire you to godlike actions; and let his beautiful doctrine of life and immortality lead you up to heaven, your eternal home, that your life may be a life of usefulness and peace, and your last end be that of the righteous.

"Sweet is the scene where virtue dies,  
When sinks a righteous soul to rest;  
How mildly beam the closing eyes;  
How gently heaves the dying breast!"

## CHAPTER V.

### UNIVERSAL SALVATION.

FROM what has now been said, it must be perceived by the reader that the "perfect work" of the Gospel can not be accomplished in the present world — or in other words, that none are *saved* on earth in the full sense of that word. For notwithstanding the prevalence of the Gospel, there is no man able to boast of *perfection*. We are yet sinners in a certain sense, although we have embraced Christ. Temptations are upon the right hand and the left, and we are liable to be drawn away by our own lusts and enticed. Then "when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death?" The very best man on earth is, at times undoubtedly under the influence of sin, let his professions be what they may, and can say in the language of St. Paul, "I find then a law that when I would do good, evil is present with me; for I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members: O wretched man that I am, who shall deliver me from the body of this death! I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God,

but with the flesh the law of sin." \* Here the Apostle plainly acknowledges that he was brought into captivity to the law of sin, which was in his members ; and he, moreover despairs of ever being entirely freed from the lust of sin, till he is relieved of his vile body. O, wretched man that I am, who shall deliver me from *this dead body*? Saith Dr. Clarke:—"There seems to be here an allusion to an ancient custom of tyrants, who bound a *dead body* to a *living man*, and obliged him to carry it about." St. Paul regarded his own body as being polluted with sin, and therefore dead to righteousness. And he desired to be *saved*, or delivered from this dead body of corruption. But could he *save himself*? No. He had embraced Christianity ; the vail of ignorance — the *love* of sin, and the *fear* of death had been removed, but still he was a *sinner*. The *full* and *perfect work* of the Gospel had not yet been accomplished. *So far*, he had been able to "work out his own salvation ;" but he had now done all he could ; for he had no power to relieve himself of his body of flesh, and clothe himself with garments of immortality. So he exclaimed, "who shall deliver me from this dead body?" — and he returns the answer, — "The *GRACE of God through our Lord Jesus Christ*." This, says an eminent commentator, is the literal meaning of the words quoted above.

Christ "*brought life and immortality to LIGHT*," by his own death and resurrection. These existed just as much before his advent as afterward ; so in this respect, he created *no new truth*, but simply

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\* Rom. vii : 21 — 25.

made known to man what was laid up for him in a fairer world, viz. : "a building of God, a house not made with hands, eternal in the heavens." A faith in this blessed sentiment delivered the believer from the *fear of death*, but it did not deliver from *death itself*. After Paul believed, as we have seen, the *fear of death* was utterly taken away, and he even had an inclination "to depart and be with Jesus." Hence he says to the Phillippian Church, "For me to live is Christ, and to die is gain." — "I am in a strait betwixt two : having a desire to depart and be with Christ which is far better ; nevertheless to abide in the flesh is more needful for you." \* But though he cherished this desire, he knew full well that it could be granted alone by Him who "shall change our vile body that it may be fashioned like unto Christ's glorious body ;" and this "by the working of that *mighty power* whereby he is able to subdue all things to himself."

Now *all* men are *sinners*, and consequently they are in this respect all like Paul, having a sinful body to carry about. And like him, they are utterly unable to throw off "this mortal and put on immortality." "The GRACE of God through our Lord and Savior Jesus Ghrist" must perform this great and glorious work. And as God's grace is without limits — *universal* and not *partial* — able for the salvation of the most abandoned sinner, it will perform the work for *one* as well as for *another* — and for the *whole*, as well as a *part* of the human family. Here is a salvation then which is,

1st, UNCONDITIONAL. Where are the conditions

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\* Phil. i : 21, 23, 24.

laid down in the whole range of the Bible, on which man has the promise of an immortal life? We are sure that there are none because it is plainly declared in the word of God —

2dly. *That this Salvation is purely of GRACE.* “And if by grace, then it is no more of works.” “By grace are ye saved through faith; and that not of yourselves, it is the *gift of God* — not of *works*, lest any man should boast.” So saith Paul.

3rd. *It is infinite and eternal in its nature.* “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, **ETERNAL** in the heavens.” \*

4th. Hence *human works* can never merit it. For what can poor, weak, finite man, a mere worm of the dust perform, that will merit infinite and endless joys? Dr. Franklin once remarked, “that the man who should expect a large plantation for giving a cup of cold water to a thirsty traveler, would be reasonable compared with him who should expect heaven for his good works.” To be sure man can work out his *present* salvation; and by his devotion to the principles of virtue and the cause of religion, he can merit in a degree, the joys and pleasures and blessings of this state of being. But this is all — here the matter ends; for

5th. The salvation of which I am now speaking, *belongs exclusively to another state of being.* In this life we can know but little or nothing of it, only by faith. “We are of the earth earthy.” We shall be sown in corruption, but raised in incorruption — sown

in *disonor*, raised in *glory* — sown in *weakness*, raised in *power* — sown a *natural* body — raised a *spiritual* body. “Now this I say brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal immortality. So when this corruptible shall have put on incorruption and this mortal immortality, then shall be brought to pass the saying that is written, — *Death is swallowed up in victory*. O, death! where is thy sting? O grave! where is thy victory? Thanks be to God who giveth us the victory through our Lord and Savior Jesus Christ.” See the whole of 15th 1 Cor. Here we learn the manner in which *we are saved*; — namely, we are rendered *immortal*. And in the same manner, you perceive, we are to obtain the victory over death. This is the only way that death can be destroyed. When ALL men shall be made alive in Christ — “the whole *creation* delivered from this bondage of corruption,” so that there “shall be no more *death*,” then can the universe of the redeemed shout, “Thanks be to God who giveth us the victory through our Lord Jesus Christ.”

And here the reader asks for more positive *proof* from the word of God, to substantiate the sentiment repeatedly expressed above, namely, that this salvation is *UNIVERSAL*. All must perceive that in this little work, my limits are such that I can but barely



glance at this interesting and important subject ; and though I could wish to offer for your consideration, a whole volume of Scriptural arguments in favor of this sentiment, I am obliged to content myself with submitting the few following : And

1st. The Scriptures declare that God is the FATHER of ALL MEN ; yea, not only the Father, but CREATOR of all. "Have we not all one Father ? Hath not one God created us ?" Mal. ii : 10. Does *man* have a hand in his own creation ? No. Does he order the circumstances in which he finds himself placed in the present world ? No. Are not all men *alike* in this particular ? And are not these circumstances such, and the *natural* disposition of man such as that *all* are *sinners* ? Yes ! Then there is no boasting. "By the offense of one, judgment came upon all men to *condemnation*." (Paul.) Now as God is the Father and Creator of all ; as "he is good unto all and his tender mercies are over all his works," and as all men are sinners, and in a state of condemnation, we should naturally suppose that if God prepared the *means* for the salvation of *any*, it would be of the *whole*. Well, when we come to his blessed word, we find ourselves not at all mistaken in his character, or disappointed in our expectations ; for we there read that God, as a kind Father, purposed in the councils of heaven, even before the world began, the redemption and salvation of every son and daughter of Adam's race. See Eph. i : 9, 10. "Having made known unto us the mystery of his will, according to his *good pleasure, which he hath purposed in himself*, that in the dispensation of the fullness of times, he might gather together, in one, ALL THINGS in Christ,

both which are in heaven, and which are on earth, even in him." Here now is the PURPOSE of God. It certainly includes the salvation of ALL MEN. This *purpose*, Paul calls the *mystery* of his WILL. It is God's *will* then, to save *all*. "God *will* have *all men* to be saved and come unto a knowledge of the truth." (Paul.) This mystery was made known to the world through Christ and the Apostles. Paul speaks of the same subject to Timothy, in the following language:—"Who hath saved us, and called us with a holy calling, not according to our works, but *according to HIS OWN PURPOSE and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ*, who hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. i: 9—11. Here then, we see that God both *willed* and *purposed* the salvation of all human intelligences. And can his *purpose* and his will fail, when "The Lord of hosts hath sworn, saying surely as I have thought, so shall it come to pass; and as I have *purposed*, so shall it stand." Isa. xiv: 24. But

2d. We find God's *promise* harmonizing, in every respect, with his declared *purpose* and *will*. As soon as "sin entered the world and death by sin," the promise to our first parents was, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel." Gen. iii: 15. Here *sin* is personified. It is represented by the figure of a *serpent*—and a good representation it is, for nothing can be more cunning, artful, sly and subtle, than *sin*. This old devil has been the cause

of all the mischief and misery of the world. His poison is always ready as a fountain, and runneth continually as in full streams against those pure and glorious principles laid down in the Gospel of Jesus. It was the devil beguiling St. Paul, that caused him to exclaim, — “O, wretched man that I am, who shall save me from this *dead body*.” Adam and Eve were tempted by him; Cain and Judas were tempted by him; and “every man is tempted” by him, “when he is drawn away of his own lusts and enticed.” But his reign must ultimately be brought to an end. For God hath promised that his *head* shall be crushed. His *body* will then *die*, and his abominable works shall be known no more forever. In fulfillment of this precious promise, the Apostle declares — “For this purpose the Son of God was manifested that he might *destroy* the works of the devil.” 1 John iii: 8. And again, “Forasmuch then as the children are partakers of flesh and blood, he (Christ) also, himself likewise took part of the same; that through death he might *destroy* him that hath the power of death, *that is the devil*, and deliver those who through fear of death were all their lifetime subject to bondage.” Heb. ii: 14, 15.

God also repeated this same promise to Abraham, and renewed it to Isaac and Jacob, in the following language — “In thee shall all the *families* of the earth be blessed.” Gen. xii: 3. Again, “In thy seed shall all the nations of the earth be blessed.” Gen. xxviii: 14. Now from Acts iii: 25, 26, we learn that Peter understood this promise as referring to the salvation of the whole human family from sin — “Ye are the children of the prophets

and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall ALL THE KINDREDS of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." We all know that men are not *purified in this world*; but they will be when the salvation of Christ has accomplished its perfect work—the devil, death and *hades* destroyed, and the kingdom delivered unto the Father, that "God may be all in all."

3rd. God hath not only *willed, purposed, promised*, and provided the *means* for the salvation of all, but he hath expressly and repeatedly declared by the mouth of his inspired servants, that all shall be saved. Indeed this is the general voice of the Gospel. And why should it not be, when GOD hath purposed and promised and put in operation the *means*, by imparting of his own power and wisdom, for the accomplishment of his *purpose*? Who shall stay *his* almighty arm or check the progress of his glorious work? And is it not enough to know that God hath willed and purposed? Can we doubt the result? Many Christians do doubt, and talk as if the sins of man were sufficient to overthrow the whole grand work of a world's redemption—render void the sufferings, death and resurrection of Jesus, and entirely destroy the system of grace and salvation which an almighty and infinitely-wise Jehovah had devised from before the foundation of the world. We must therefore present such with the plain declarations of Scripture, directly from the mouth of God's own servants, in proof of this sentiment.

And 1st. We find by reference to the language of the Psalmist (ii: 8th,) that Jesus, as a moral ruler, is in possession of *all things, or all men*. "Ask of me and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." Again, John iii: 35. "The Father loveth the Son and hath given *all things* into his hand." Now Jesus positively declares (John vi: 37) "ALL that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out." How many had the Father given him? ALL. Then ALL will finally come to Christ. Jesus continues in the following verses:—"For I came down from heaven not to do mine own will but the will of him that sent me. And this is the Father's will which hath sent me, that of *all* which he hath given me I should *lose nothing*, but should raise it up again at the last day." Here then we see, 1st, Christ in possession of *all men*—2d, *all* are to come to him—3rd, He will lose none which God hath given him; but, 4th, will *raise* them up at the last day. And what is all this but Universalism?

"Ah, but," says the reader, "he will raise them up from the grave only to cast them down to an endless hell!" Indeed, if he cast them down to an endless hell, will they not then be *lost*? He is to "*lose nothing*" you must remember. Moreover, if you suppose that Jesus will raise men only to hurl them into an endless hell, let me assure you, in the language of our Lord to the Sadducees, who had no faith in the resurrection—"Ye do err not knowing the Scriptures nor the power of God, for in the resurrection they neither marry nor are given in marriage, *but are as the angels of God in heaven.*"

Matt. xxii ; 29, 30. Now all whom Christ shall raise, will, of course, exist in the resurrection state, and will, be *as the angels of God in heaven* ; having been changed by the "*power of God.*" Will Christ then hurl these angelic beings down to the regions of the damned ? and if so, can that be *Gospel* — *good news to all men* ? Do you yet doubt that *all* will be raised ? If so, let Paul speak. "*As in Adam ALL DIE, EVEN SO in Christ shall ALL BE MADE ALIVE,*" 1 Cor. xv : 22. Do you say that Paul here referred to a *spiritual* death and resurrection ? I answer—have it so, if you please. Then see what it will teach you—simply that all who died *spiritually* in Adam, are to be made alive *spiritually* in Christ ; not *out* of him. And to be in Christ is to become a new creature. But do you say that the death and resurrection are *literal* ? I answer, then, that all are to be brought up from the tomb who go down there ; and when raised, they shall *be equal unto the angels of God in heaven, being the children of the resurrection.* And what is this but Universalism ? To be sure it is a wicked doctrine in the opinion of a great many Christians, but choose which horn of the above dilemma you may, and you find the Savior of the world and St. Paul attesting to its truth.

Again : Christians generally agree in saying that the resurrection will be *universal*. They agree too, with Paul when he says that "*this mortal must put on immortality ;*" i. e., that in the resurrection state all will be immortal ; but though they agree with him in relation to these two subjects they do not concerning another of infinitely more importance. For while *they* say that millions upon millions of the

human race will be raised from the quiet slumbers of the tomb only to be rendered eternally and *immortally* wretched, *Paul* speaks concerning the matter as follows: "But some man will say, how are the dead raised up and with what body do they come?" He answers, "Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that *shall be*, but bare grain, it may chance of wheat or some other grain; but God giveth it a body as it hath pleased him, and to *every seed his own body*. . . . . So also is the resurrection of the dead: It is sown in corruption, it is raised in *incorruption*, it is sown in *dishonor*, raised in *GLORY*; it is sown in *weakness*, raised in *power*; it is sown a *natural* body, it is raised a *spiritual* body, . . . . . and as we have borne the image of the earthy, we shall also bear the image of the heavenly." (See 15th Cor.; read the whole chapter.) Webster says to be *glorious* is to be "resplendent in majesty and divine attributes." Here, then, all men are represented in the resurrection state to be direct the reverse of what they are in the present world, namely, "in-corruptible," "spiritual," "powerful," "heavenly," and "*resplendent in majesty and divine attributes*." Query — Are these the beings doomed to take up their abode in the infernal regions, there to be the sport of demons and damned spirits during the boundless ages of eternity? If not, just point out the chapter and verse where St. Paul speaks of such in the resurrection state.

I again affirm that the general voice of the Gospel is, that Christ will be instrumental in the salvation of ALL. Nothing is there said about his saving

a *part* — but instead we read as follows, “And he shall send Jesus Christ, which before was preached unto you ; whom the heaven must receive until the times of the *restitution of all things*, which God hath spoken by the mouth of all his holy Prophets since the world began.” Acts iii : 20, 21. Yes, the *Prophets*, as well as the *Apostles*, testified to this glorious truth. Again, we read, “We have heard him ourselves, and we know that this is indeed the Christ, the Savior”—*of what ? The elect ? or such as believe in a certain creed ?* No—no ! “THE SAVIOR OF THE WORLD !” John iv : 42. “Behold I bring you good tidings of great joy, which *shall be unto all people*.” Luke ii : 10. “He gave himself a ransom for *all*, to be testified in due time.” 1 Tim. ii : 6. “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the *grace of God should taste death for every man*.” Heb. ii : 9. “And he is the propitiation for our sins, and not for ours only, but for *the sins of the whole world*.” 1 John ii : 2. “He shall see of the travail of his soul and shall be satisfied.” Isaiah liii : 11. Will Christ be satisfied to behold millions upon millions of those for whom he spilt his precious blood, sink into an endless hell ?

But we are assured by the Savior himself that none will go down there, but *all* finally be drawn up to heaven and to glory. John xii : 32. “And I, if I be lifted up from the earth, will draw *all men unto me*.” The same sentiment is taught in the vision of Peter. That *all* men came down from heaven ; are all encircled in the kind care of God while on earth ; and that “*all will be drawn up*



*again into heaven."* Acts x: 10, 15. Such is the grand theme of the glorious Gospel. It embraces a world as its object! Reader, do you *believe*? If so, you can rejoice, as did the Apostle, when in possession of the same blessed truth, "with a joy unspeakable and *full of glory*." But would your joy be *full* if you really believed that one single human being would be eternally lost? Oh, no! For where would be the assurance that that suffering soul would not be *yourself* or *your own dear child*. What joy must have filled the soul of John, the Revelator, when, by the help of God, he was able to exclaim, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that there are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb, forever and ever." Rev. v: 13. And when he was able to make the bold, the life-giving declaration, that "*God shall wipe away all tears from their eyes; and THERE SHALL BE NO MORE DEATH, neither sorrow nor crying, neither shall there be any more PAIN*; for the former things are passed away." Rev. xxi: 4. Oh, how much mental anguish has the terrible doctrine of *eternal* sorrow — eternal weeping — eternal pain — eternal death — caused in this otherwise fair world of ours! But here, thanks be to him who hath given us the assurance, that terrible doctrine is now and forever contradicted. It can not be true, unless God himself is false. For hath he not here declared that the time shall come when there shall be *NO MORE sorrow, crying, "PAIN, or death?"* Yea, hath he not also *made oath* to the truth of this heavenly

doctrine, in a manner so plain that there can be no misunderstanding?

Reader, you will believe your neighbor, in whom you place confidence, when he makes a statement *under oath*: Why, then, should you disbelieve your kind Father in Heaven, when he declares, saying, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me *every knee shall bow, every tongue shall swear; surely shall say* IN THE LORD HAVE I RIGHTEOUSNESS AND STRENGTH." Isaiah xlv: 23, 24. Now, put this by the side of Heb. vi: 18, and you will see that it is *impossible* that Christ shall not save *all*. "Wherein God willing more abundantly to show unto the heirs of promise the immutability of his council, confirmed it by an oath; that by two immutable things, in which *it was impossible for God to lie*, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth to that within the vail, whither Jesus, the forerunner, is for us entered." Here God first makes oath to the doctrine of universal salvation, and then Paul affirms that it is *impossible for God to lie*; which makes it positively certain that every individual of the vast family of Adam will yet be purified and made spotless in the blood of the Lamb, and be brought to exclaim, "*In the Lord have I righteousness and strength.*" Thus we see, by these repeated declarations of the servants of God that the *purpose* of God will surely be accomplished.

4. But we should not be so strong in our faith were it not for the assurance that this whole grand

work is to be done purely by the GRACE OF GOD. It does not depend upon the works of poor feeble, sinful man. "By grace are ye saved." "This is the record, *that God hath GIVEN to us eternal life, and this life is in his son.*" 1 John, v: 11. "Not according to our own works, but according to his own *purpose* and *grace* which were given;" and saith the pious Watts,

"Grace first contrived the way  
To save rebellious man.  
\* \* \* \* \*  
Grace all the work shall crown,  
Through everlasting days;  
It lays in heaven the top-most stone,  
And well deserves the praise."

As I before remarked, God's grace is infinite. It is a shoreless, boundless ocean. It

"Lives through all life, extends through all extent,  
Spreads undivided, operates unspent,"

Upon this grace is every man dependent for eternal salvation. And as it is infinite and will extend to all, all will be saved and its work be *complete*. But, says the reader, will it extend to the *sinner*? Will sinners ever be "saved by the grace of God?" But, my dear friend, where is the man who is *not* a sinner? Show me that man, and I will show you one who has no need of God's grace. Paul, and Peter, and John, are saved. They were sinners, and they were "saved by grace." But, say you, "I alluded to the wicked, abandoned profligate—the daring offender against God." Oh, yes, I understand you now. *You are a little sinner*, and you have no doubt but God's grace will be sufficient for

you. *Your neighbor is a great sinner, and, therefore, "entirely beyond the reach of mercy."* Listen to the language of Paul — "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save *sinners*, of whom I *am chief*." Paul was once a "daring offender against God" — the chief of sinners; and yet he was saved by grace. Why, then, may not *all* sinners be saved — the work of grace be perfect, and a world of wandering, sinful prodigals brought up around the throne of the living Father, to praise him in concert forever and ever? Blessed be his glorious name, we have the assurance from the lips of his own inspired servants that it shall be even so. Harken to the language of this same servant of God who was once so great a sinner; and as you consider, let gratitude fill your soul.

"Therefore, as by the offense of one, judgment came upon *all men* to condemnation; *EVEN* so by the righteousness of one, the *free gift* came upon *all men* unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many [the same number] be made righteous. Moreover, the law entered that the offense might abound; but *where sin abounded grace did much more abound*; that *as sin hath reigned unto death, EVEN SO might GRACE REIGN through righteousness unto ETERNAL LIFE by Jesus Christ our Lord.*" Rom. v: 18—21. "Thus we find," says Dr. Clarke, in his comments upon this passage "that the salvation from sin here, is as extensive and complete as the guilt and contamination of sin; *Death is conquered — Hell disappointed — the Devil confounded, and SIN TOTALLY*

DESTROYED. Here is glory to Him that loved us and washed us from our sins in his own blood, and has made us kings and priests to God and his Father to whom be glory and dominion forever and ever, Amen! Hallelujah! The Lord God omnipotent reigneth! Amen and amen!"

"Hail, all-triumphant hour  
 In which my Savior rose!  
 The grave has lost its power;  
 My soul, forget thy woes.  
 Widely he'll spread his GRACE abroad,  
 And safely guide A WORLD to God."

\* \* \* \* \*

"Why does your face, ye humble souls,  
 Those mournful colors wear?  
 What doubts are these that waste your faith,  
 And nourish your despair?"

What though your mighty guilt beyond  
 The wide creation go,  
 And hath its strong foundations laid  
 Deep as the shades below?

See, here an endless ocean flows  
 Of never-failing grace!  
 Behold, a dying Savior's veins  
 The sacred flood increase!

It rises high, and drowns the hills,  
 Has neither shore nor bound;  
 Now if we search to find our sins,  
 Our sins can ne'er be found.

Awake, our hearts, *adore the grace*  
 That buries all our faults,  
 And pardoning blood, that swells above  
 Our follies and our thoughts!"

WATTS

Reader, here's the salvation of God, by Jesus Christ, in all its glorious fullness. I told you in the very beginning of my remarks, that I might differ from you in relation to its *extent*. Now, if you "limit the Holy One of Israel," the difference is not particularly between *you* and *me*, but between you and the Prophets, Christ and the Apostles. And which party do you think is most likely to be right? I leave you to settle this question, and to reconcile the whole matter as you best can; with a sincere prayer to God that he may lead you into the truth; that you may see and adore his lovely character—trust in his grace for eternal salvation, and have a hope, which will never fail you under any of the dispensations of Providence, but which will constantly and forever prove "as an anchor to the soul both sure and steadfast."

## CHAPTER VI.

### OBJECTIONS CONSIDERED.

IN the preceding chapters, I have endeavored to show from the Bible that the salvation of Christ is not a salvation from hell in eternity, or from any merited punishment, but from evils to which we are exposed in the present world. I have spoken on the subject of special or conditional salvation; and lastly have shown that the doctrine of the UNIVERSAL REDEMPTION of man from all sin and suffering is a plain and positive doctrine of the inspired word. We rejoice in this truth. It is a glorious one—filling the soul with peace.

We come now to answer some of the leading objections which we can conceive to exist in the minds of some who may have perused what we have written.

**OBJECTION 1.** We can conceive of the objector's saying—The writer has made many statements in this pamphlet about *hell*—and has labored hard to make it appear that it is not a place of misery in another world—and that wicked men do not go there at, or after death. Now, my Bible informs me that “The wicked shall be turned into *hell*” (*sheol*) “and all the nations that forget God.” Very well, my friend; my Bible reads just so.

This is the language of the Psalmist.\* And what does it prove? Does it say that *sheol* is in the eternal world? No! Does it say that the wicked shall remain there duration without end? No! Does it intimate that they shall be tormented there *at all*? No. Well, what right have you to infer that David *meant* what he did not *say*? Now he says absolutely "that the wicked *shall* be turned into hell." And suppose *sheol* is the place of endless suffering, who will be saved? Will the heathen nations? Not one of them. Will *all* Christians? No, not one out of a thousand. Who is there, that is not at times wicked? Who does not forget God? Is not our own nation, with all its boasted rights, liberties and religion, forgetting God? Look at the injustice of many of our laws, and the moral corruption of men in high places, and answer. Then all must be turned into hell; and universal *salvation* is *false*, but universal *damnation* true. Now this proves *too much*. No sect of Christians will agree to it, for the world is getting to be very liberal upon this subject. A paper of the Baptist denomination, says—"It is evident, clearly so from the Bible, and ere long we will make it manifest, that hell will be but a *dark speck* in creation—the number in heaven redeemed through Christ, will exceed the lost in hell, as the sea exceeds the drop in the bucket." This is whittling the matter down to a point—and a *point* is next to *nothing*. A *mere speck*—no more in comparison than a drop to the vast ocean. This editor would do well to go one step farther—blot that "*speck*"

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\* Psalm ix : 17.



out of existence, and thus preserve the glory of God's character in its perfection.

But to return. We have already shown you that all critics agree in saying that *sheol literally* signifies the grave—*figuratively* a state of darkness, doubt, and trouble.\* In the text under consideration it is used in the latter sense, and is expressive of the judgments of God on the heathen. Read the context carefully. By those judgments they were to be harassed, and finally cut off from the earth, and many of them turned into the literal grave. Reader, are you in the ways of iniquity? Do you love sin? Is cursing and bitterness found in your mouth? then your "steps take hold on hell"—yea, you are "turned into hell." Well did Dr. Clarke remark, that the "sinner has hell in his own bosom." And Dr. Beecher never declared a plainer truth than the one when he said—"could we see all the misery endured by the abandoned in the city of Boston for a single night, we should see hell enough."

And now to put this matter to rest,—to convince the reader that *sheol* can not be a place of endless misery, I will just state, 1st, that "Jonah cried out of the belly of 'hell'" † (sheol.) He was not in hell in *another world*, but in a state of trouble, in the belly of a great fish. God heard his cry and delivered him. 2d. David declares, "The pains of hell (sheol) gat hold upon me" ‡—could this be the pains of hell in eternity? Let the Psalmist answer. "Great is thy mercy toward me, and thou hast

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\* See pages 30 and 31 of this work.

† Jonah ii: 2.

‡ Psalm cxvi: 3.

*delivered my soul from the lowest hell*” (sheol.) Now here’s one *soul* at least, that had been in hell, even the *lowest* hell, and was delivered. Is this hell, then, a place of endless torment? Let God himself answer, by the mouth of Hosca — “*O Sheol I WILL BE THY DESTRUCTION!*” \* Not that he would perpetuate it during the endless rounds of eternity, a receptacle of the souls of his own children, created after his own likeness and in his own image.

OBJECTION 2. But, says the objector, our Savior himself declared, saying, “*These shall go away into everlasting punishment, but the righteous into life eternal.*” † This passage is often quoted as an unanswerable argument against Universalism; and I may add, with much truth, that it lies at the very foundation of the doctrine of endless misery. Remove it, and that whole fabric is shaken to its center. In noticing it, I shall briefly consider a few questions.

1st. “*These shall go away.*” Who are signified by the term *these*? 2d. *When* was this punishment to be inflicted? 3d. What is its *nature*? 4th. Consider the term *everlasting*: and, 5th. The *object* of all punishment.

1st. Who are signified by the term *these*? I answer the devil and his emissaries, spoken of in verse 41. “Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.” The Greek word *diabolos*, rendered devil, signifies an *adversary, accuser, or enemy*, and is, in Scripture, very often applied to human beings. See 1 Tim. iii: 11, where *slanders* is a translation of *diabolos*. In Titus, the aged women are exhorted not to be

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\* Hosca xiii: 14.

† Matt. xxv: 46.

*devils*, or, as it is rendered, *falsæ accusatores*. "Have not I chosen you twelve and one of you is a *devil*." Judas was an *enemy* to Jesus; and in the same sense, the leading enemies of Christ were called the *devil*. Rev. ii: 10. Here certainly the power by which Christians were cast into prison, is called *the devil*. The "devil and his angels," then, were the leading Jews and their emissaries; and these were the persons who were to "go away into everlasting punishment."

2. *When* was this to take place? I answer: "when the son of man should come in his glory." See verse 31, and compare it with Matt. xxiv: 30-34. Read the whole chapter in connection with the 25th chapter. Here we are instructed that Christ was to come in his glory with all his holy angels DURING THAT GENERATION. Verse 34. "Verily I say unto you, *this generation shall not pass till all these things be fulfilled.*" See also Mark viii: 38, and ix: 1. "Verily I say unto you, that there be some of them that stand here, which shall not *taste of death*, till they have seen the kingdom of God come with power." See also Luke ix: 26, 27—Matt. xi: 27, 28, which incontrovertibly fixes the *time* of this coming of the Son of man to the *generation in which he lived*. It was *then* that the *true believers* in Christ (the sheep) should be placed on the right hand, and the *wicked Jews* (the goats) on the left. And *then* it was that the latter were to be driven away into everlasting *fire* or *punishment* (for they both mean the same thing,) while the former were to enjoy *life eternal*. But,

3. What "punishment," what "*fire*" is this? There is but one answer to this question. We have

already alluded to the subject. See pages 29 and 30 of this work. It is the same *fire* which was kindled in Jerusalem. The same spoken of by Ezekiel xxii: 19—22. "I will gather you, [the "devil and his angels"] into the midst of Jerusalem, . . . and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof." "For the Lord's fire is in Zion and his furnace in Jerusalem." Isaiah xxxi: 9. Now the ancient prophets, and modern revivalists do not all agree concerning this matter. The former positively declaring that the Lord's "*fire*," and "*furnace*" were in "*Zion*" and *Jerusalem* — or in "*Gehenna*" and "*Tophet*," while the latter as strenuously affirm that they are in the *eternal world*. In Matthew xiii: 42, we read of this same *furnace* — "And shall cast them," (the enemies of Christ,) "into a *furnace of fire*; there shall be weeping and gnashing of teeth." See also Jer. xvii: 27. "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I *kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.*"

Here then is the *fire* — the *punishment* spoken of in the texts under consideration. It was a *national judgment*, which came upon the Jews in about thirty or forty years after the death of Christ, as I before remarked. Their beautiful city, with all its splendor and greatness was literally devoured by the flames — its very foundations were ploughed up, and its miserable inhabitants, either put to death and cast into "*tophet*" or driven away into *everlasting punishment*. Josephus informs us that there

were, during the whole war with the Romans, no less than *ninety-seven thousand* of the Jews carried away captive and doomed either to perpetual *banishment* or *imprisonment*; besides the eleven hundred thousand who perished in the siege by *starvation*, by *fire*, and by the *sword*. But,

4th. They were driven away into "*everlasting punishment*" or "*fire*," says the objector. What of the term *everlasting*; and does it not denote *duration without end*? Let us look at the subject carefully. This is the only place in all the instructions of Christ and the Apostles where the word *everlasting* is used in connection with the term *punishment*. Will the reader take special notice that the terms "*endless punishment*" — "*eternal death*" — "*unending torments*" — "*endless burnings*," or any thing of the same import which are so frequently used by ministers at the present day, are not to be found recorded in holy writ. But it is *everlasting punishment*. Let it also be distinctly noticed, that the whole system of endless misery rests upon the presupposition that the terms *æon*, *aionios*, *aionion*, &c., translated *everlasting*, &c., denote *duration without end*. And we do not deny but they have this signification when applied to things that are in their nature strictly endless. But all learned critics agree in saying that they never should be so taken without such application is made of them.

Let me here also remark distinctly, that in order *positively* to prove the doctrine of endless punishment from the terms *everlasting*, &c., it must of necessity be shown that they do *invariably* and without a *single exception*, denote *duration without end*, when used in the word of God. For every candid

mind must admit that if they *ever* have a *limited* signification to be consistent with the character of our heavenly Father and the design of punishment, they certainly would when applied to *punishment*. Well, now, if the reader is at all conversant with the Scriptures, he knows that this term is often applied to things of a *temporal*, and consequently of a *limited* nature. Let us look for a moment.

First, we are assured that the term *æon* can not always mean *endless*, from the fact that it is sometimes used in the *plural*. Exod. xv: 18. The literal signification of which is, according to all critics, "*The Lord shall reign from æon to æon,*" AND FARTHER, Matt. xii: 32, "And whosoever," &c., "it shall not be forgiven him neither in this *æon* [or *age*,] nor in that which is to come." This can not mean in this *eternity*, nor that which is to come.

Again: Christ said to his Apostles, (Matt. xxviii: 20,) "I am with you alway, even unto the END of the *æon*" or *age*; not the END of *eternity*. And so in Exodus xl: 15, it is positively stated that Aaron's sons should SURELY *be established in an EVERLASTING priesthood*. Now if the word *surely* had been prefixed to the word *everlasting*, in the text under consideration, how completely unanswerable would be deemed the argument which it would then comprise in favor of the *endlessness* of punishment. "Why," the objector would exclaim, "God hath positively declared, saying, *These shall SURELY go away into EVERLASTING punishment!*" And we should answer, Yes — and so did he positively declare, saying, "And thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the

priest's office; for their anointing shall surely be *for an EVERLASTING PRIESTHOOD.*" The latter phrase is certainly just as definite and positive as the former; and yet when we turn to Heb. vii: 12, we learn that this priesthood, which was *surely* to be an *everlasting priesthood*, came to an end near two thousand years ago. "For the *priesthoods* BEING CHANGED, there is made of necessity also a change of the law." See also, verse xviii, "For there is verily a *disannulling* of the commandment going before for the weakness and unprofitableness of it."

We see, then, from these few instances, that the term *everlasting*, as used in Scripture, does not always denote duration without end. \* Sometimes a longer and sometimes a shorter period is specified. The above promise was made by God concerning Aaron and his sons, in the year of the world 2514. The Levitical priesthood terminated at the introduction of the Gospel dispensation; hence it stood fourteen hundred and ninety years. Fourteen hundred and ninety years, then, is an *EVERLASTING* period. This is one of the longest periods designated by this term; but yet it is not *ENDLESS*. The idea of *ENDLESS* suffering is what I am now combating. I never can believe this terribly cruel sentiment. It is alike revolting to every principal of

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\* We must always be governed by the connexion in which this word is found and the subject to which it is applied, in judging of the length of time it denotes. When applied to *God, virtue, love, or goodness*, or any thing that is strictly *endless* in its nature, it must denote duration without end. But when applied to the *devil, to sin, or its consequences*, it would be doing injustice to the use of language, and the most obvious philosophical truths, to say it signified unlimited or *endless* duration.

reason and justice, and shocking to every feeling of mercy and compassion. The objector may tell me, if he will, that God will drive his intelligent creatures away into a punishment that must be endured for the space of fourteen hundred and ninety years, and I should think it most *lovely, reasonable, and merciful*, when compared with the sentiment of *ceaseless* misery. And yet, even if this were true, and if there be love in heaven, angels would weep in consequence of so much suffering.

5. Endless pain is incongruous with the DESIGN of punishment. All *punishment* has the good of the creature punished in view. "*Punishment is the infliction of pain in consequence of a neglect or violation of duty, WITH A VIEW TO CORRECT THE EVIL.*"\* Every earthly parent acts on this principle when he *corrects* his children. And it is the law which regulates heaven, in the infliction of its chastisements. Saith Paul, (Heb. xii: 11,) "No chastening for the present seemeth to be joyous, but grievous; nevertheless, AFTERWARD it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Suppose now that the chastisements of God were *endless*, could the creature be *benefitted*? — could the evil be *corrected*? — could the sufferer *afterward* yield the *peaceable fruits of righteousness*? Again:

6. All will acknowledge that there is no need of the infliction of pain after the creature has been brought to a *genuine repentance*; for the work of punishment is then completed. Now I ask the objector in all candor; suppose, as you believe,

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\* Smith on Divine Government, page 154.



there is a hell of fire prepared in the nether world for the "devil and his angels," into which human beings are plunged at death or after ; would not the sufferings of that terrible place be likely to work a genuine repentance in a period of fourteen hundred and ninety years, *if ever* ? Oh, who could endure those soul-racking tortures even for one hundred years and not repent in dust and ashes of the sin committed ? And if a genuine reformation takes place in this space of time, why continue to visit the soul with pains, — terrible, *inconceivable* pains for millions and millions of centuries ? Who will it benefit ? God ? No ! The poor sufferer ? No ! for there will be NO END to his wretchedness. Says one of the most respected advocates of the doctrine of endless torment, when dwelling upon this subject, \* \* \* \* "How dismal will it be, when you are under these racking torments, to know assuredly that you never, *never* shall be delivered from them ! to have no hope, when after you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer the end of your torments, \* \* \* \* that your souls, that have been agitated with the wrath of God all this while, yet will still exist to bear more wrath, and that your bodies, which shall have been burning all this while in these glowing flames, yet shall not have been consumed, but will remain through an eternity yet, which shall not have been at all shortened by what shall have been past."

Oh, my God ! Art thou, indeed, the Author of these dreadful torments ? *Canst thou be ;* all be

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\* Edwards' Discourse on hell torments, page 28.

tiful and glorious as thou art? Avaunt! thou fiendish thought! Enter not my soul! Would'st thou rob me of MY FATHER? Would'st thou sap the very foundation of all my joy? If I cherished *thee* in my heart, how could I raise my eyes to heaven in confidence? How could I longer trust in him whose "hand hath held me up," and whose "rod and whose staff have comforted me?" How could I believe that the mercy of the Lord endureth forever—that "he afflicteth not willingly," and that he "will have compassion according to the multitude of his tender mercies?"

Again: I ask who will these cruel sufferings benefit? And why inflict them if the work of repentance is complete? Of one thing I am certain, namely: If the sinner is thus visited with ENDLESS PAINS, REVENGE will prompt the work. What is revenge? *It is the infliction of pain in consequence of the commission of injury, WITH A VIEW TO GRATIFY A MALIGNANT PASSION.*"† And what else can move an infinite God to inflict ENDLESS PAINS? Hath he not the *power* to annihilate the sinner, or convert him into a *saint* in the twinkling of an eye? And would he not do it, if he were REALLY GOOD, rather than to visit him with ceaseless tortures? How is it with you, friendly reader? Answer me, now—or rather, answer *your own* CONSCIENCE! Would you not do as much as this had you the *power*? Would you not grant the poor sinner the boon of annihilation? Yea, would you not exert all the energies of your soul for his best good? Most certainly, I *know* you would. And yet, you

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† Smith on Divine Government, page 154

say that your God will not. Thus saying that *you* have *compassion* but your God has none — *you* have mercy but your Father has none ; you would save with an everlasting salvation, while your God would *damn* to the regions of eternal wretchedness those intelligent beings whom he has created and promised to bless.

Now if you are correct in your opinions concerning the character of God, then does it not assuredly follow that he brings this torment upon his offspring “TO GRATIFY A MALIGNANT PASSION.” Oh, who can believe this ? And yet it is *true*, or endless misery is *false*.

But, says the objector, in the text you have considered, the same original word is applied to *life* which is applied to *punishment*. In the one case it is rendered *eternal*, in the other *everlasting*. Now, say you, if it does not denote duration without end when applied to *punishment*, neither does it when applied to *life*. And moreover, if “life eternal” is to be enjoyed in the future state, so also is “everlasting punishment” to be endured there.

I have already shown you that the punishment was a national calamity, inflicted undoubtedly for the final good of God’s people Israel. These were the *wicked*. The *righteous* were the Christians who were saved at the destruction of Jerusalem, and who afterward enjoyed great spiritual peace. They “shone as the stars in the firmament,” for they *had* “*passed from death unto life*.” Hence they were in the enjoyment of the “life eternal,” spoken of in the text under consideration, “This is life eternal, that they may know thee the only true God and Jesus Christ whom thou hast sent.” John xvii : 3.

The *true believer* knows something of God—his *nature*, his *grace*, and his *spirit*. “*God is love.*” The true believer is “swallowed up in love divine.” “*Eternal life*” is his to enjoy. Saith the beloved disciple, “We know that WE HAVE PASSED *from death unto life* because we love the brethren.” 1 John iii: 14. And saith Jesus, “He that heareth my word and believeth on him that sent me HATH *everlasting life* and shall not come into condemnation, but *is passed* from death unto life.” The original word translated *everlasting*, in this text, is the same as that translated *eternal* in the text under consideration. Hence it is clear that our Savior had reference to that spiritual life which is ever imparted to the genuine believer, by the faith and hope of the Gospel. This view of the subject obviates every difficulty. It limits both the *blessing* and the *curse* to the present world; harmonizes the instruction of the passage with the acknowledged attributes of God, and renders it worthy the consideration and reception of every enlightened mind.

OBJECTION 3rd. If the doctrine of universal salvation is true, why did Christ intimate that the soul was in danger of being eternally lost. In Matt. xvi: 25, 26, he declares, “*Whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?*”

Nothing is said in this text about the *eternal loss* of the soul. And we are confident that our Savior had no allusion to the immortal state when he uttered these words. We will let Dr. A. Clarke,

however, explain the passage ; which he does in the following manner :

“ *Lose his own soul ; or lose his life.* On what authority many have translated the word *psuche*, in the 25th verse, *life*, and in this verse, *soul*, I know not ; but am certain it means *life* in *both* places. If a man should gain the whole world, its riches, honors, and pleasures, and lose his *life*, what would all these profit him, seeing that they can only be enjoyed during *life*.”\*

OBJECTION 4th. *But whether Universalism is true or false, it is an IMMORAL and LICENTIOUS doctrine and therefore ought not to be believed and preached.*

This is a bold assertion. Let us look at it. If Universalism is true, its doctrines are based on the religion of Jesus. Is *his* religion *immoral* and *licentious* ? If so, it should “not be believed and preached.” Again. We deny the assertion that our system of faith has an immoral tendency, and we ask ; what are the peculiar features which render it so ? Oh, says the objector it has nothing to *restrain* the sinner. No *devil*, no *hell*, no *eternal punishment*, nothing in the world to *FEAR* ! Why, if I believed that there were no hell in another world, I wouldn’t serve my God as I now do ; I would indulge in all manner of sin, and enjoy its pleasures for a season, I assure you. Why, it would be all as well in *the end*. *I should be saved.*”

Answer. You entirely mistake. You say we believe in no devil. Have I not already shown you that the *devil* is the very worst foe of man. (See pages 57 and 58 of this work.) And that he hath

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\* Clarke’s Commentary on Matt. xvi : 25, 36.

been the cause of all the mischief and misery of the world? Had I space, I would again and again, caution you against the wiles of this adversary; for those who listen to his syren voice are sure to go down to *hell*. "Down to hell," say you, "why I thought that you believed in *no hell*!" But have I not shown you that we believe in no less than *four* hells? \* It is even so! And you may rest assured, that as certain as that an *effect* follows a *cause*, just so certain will your feet "take hold on hell" if you give way to the voice of the *tempter*. There is no escape for you. The devil tempted Adam—he listened, and *died*;—Satan made him believe that he would "*not surely die*;" but God's word was *immutable*. It is immutable *now*—it will ever remain so; and he hath declared saying—"The wages of sin is DEATH"—"*The soul that sinneth, it shall die*"—"In the day thou eatest thereof thou shalt surely die"—"*Though hand join in hand, the wicked shall not be unpunished.*" There is no means of escaping the just deserts of sin if we remain in its paths. The only way in which we can avoid the *consequences* of sin is by avoiding sin *itself*. Then let me speak to your heart, reader, in the voice of inspiration—"Turn ye—turn ye, for *why will ye die*!"

So we preach; so we pray for men to believe. That punishment is *certain*—that "there is a God who judgeth IN THE EARTH"—that "*the way of the transgressor is hard*," and that "*there is no peace to the wicked.*" Punishment, we hold is the *natural*—the *certain*—the *necessary* consequence

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\* See pages 22, 35.

of unrestrained indulgence in sin. God has written this law in his revealed word — in the human soul, and in those natural laws which regulate the physical constitution of man. And if the *positive certainty* of punishment will not *restrain* the wicked in their wickedness, we feel sure that they never can be restrained by that system of faith which allures the guilty soul along the pathway of sin, by representing it as yielding sweet and enchanting flowers of "pleasure," that delight the eye and please the mind, and by providing the believer with a sort of "bankrupt law," in the shape of *repentance*, by which he can, at last, escape the just retributions of heaven, and secure a passport to the realms of eternal felicity.

Again: The great lever, by which the moral universe will finally be raised to heaven and to glory is **BENEVOLENCE**. The Gospel of Jesus is a system of kindness and benevolence, infinitely more beautiful and glorious than any thing the world ever witnessed which originated in the wisdom of man. Look at the instructions of Jesus: "It hath been said, thou shalt love thy neighbor and *hate thy enemy*." These were Pharisaic ideas of moral obligation. Jesus corrects them as follows: "I say unto you **LOVE YOUR ENEMIES**, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you: ~~that~~ that ye may be the children of your Father who is in heaven; for *he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*. For if ye love them [only] who love you, what reward have you? Do not even the publicans the same? and if ye salute your brethren

ONLY what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." \* We are also commanded *not to be overcome of evil*, but to "OVERCOME EVIL WITH GOOD." This is the true principle of moral action with the Christian. And the whole life of our dear Redeemer may be referred to, to show that "he *lived* the precepts which he *taught*."

And it is by "overcoming evil with good," that the affections of the soul can be really won. It is "*the love of God that leadeth thee to repentance.*" "*The love of God constraineth us.*" "*We love him because he first loved us.*" So declares the Apostles of Jesus; but yet, men—yea *Christians*, still contend that these sentiments are *immoral* and *licentious* in their tendency. It will not answer to show the sinner the least possible lenity. He must be overcome with *hard* and *cruel* treatment.

So it is thought by a majority of Christians at the present day. But FACTS speak differently. Behold the benevolent, the immortal HOWARD—the very best man, as I verily believe, that has ever lived, since the days of the Apostles—"going about," in imitation of his master, "*doing good.*" It is said of him that "he personally visited and inspected nearly all the prisons and jails in England, Ireland, and Scotland; and so well was he convinced that *filth, brutal treatment, neglect, and undue severity*, only serve to harden the heart of the offender, and render him more determined in his wickedness, that by his representations to govern-

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\* Matt. v : 43—48.



ment, a great reformation was effected in the treatment of prisoners."

He was the ever-enduring friend of the unfortunate — the miserable sinner. "No matter how loathsome the dungeon, or degraded and hardened its inhabitant, his voice of mercy was there heard, and his kindness was manifested, as the best means of subduing and winning the sinner; for his familiarity with, and his conduct toward, victims of all degrees of wickedness, only served to convince him that no person was so debased, nor his feelings so callous, but that he could be reached and softened by GOSPEL kindness. Blows, chains, starvation, neglect, only turned the heart into iron, and utterly froze the better feelings of the soul to their deepest fountain. But no sooner was the angel voice of Howard heard, and his *kindness* felt, than the long-sealed feelings were opened — the dried up sources of tears were filled — the waters of sorrow flowed, and the heart of sin became radiated with deep and undying love for its benevolent visitor."\*

"In 1815 there were nearly three hundred women imprisoned in Newgate, London, some untried, some under sentence of death, some condemned to transportation, while all were sent there for every form and stage of crime. Their condition was most deplorable — the darkest wickedness was practiced among them — the pockets of visitors were robbed by them, — and they were so violent, that even the governor of the prison was loth to go among them. Mrs. Fry, a benevolent lady of the denomination of Friends, on hearing of their con-

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\* Law of Kindness, by G. W. Montgomery.

dition, was induced to examine their situation. After this visit, when writing to a friend, she said, 'All I tell thee is a faint picture of the reality; the filth, the closeness of the rooms, the ferocious manners, and the abandoned wickedness which everything bespoke, are quite indescribable.' In 1816 she succeeded in associating with herself twelve ladies, eleven of them Friends, for the avowed purpose of reforming the degraded females of Newgate prison. In the execution of this ennobling object, they put aside all severity, and assumed the law of kindness, and with hearts overflowing with love for the sinful subjects of their care, they commenced the experiment.

"In the short period of one month, under the admonitions and kindness of these ladies, in conjunction with the school of knowledge and industry which they established, a complete revolution was established in Newgate.

"The grand jury in London, after their visit to Newgate, in 1818, made a 'report to the court at the Old Bailey.' After enumerating the blessings produced by the actions of Mrs. Fry and her friends, the report says, 'If the principles which govern her regulations were adopted toward the males as well as females, it would be *the means of converting a prison into a school of reform; and instead of sending criminals back to the world hardened in vice and depravity, they would be repentant, and probably become useful members of society.*'"

O what an admission in behalf of the moral power of benevolence! Reader, let me assure you that the declaration is false which brings against our faith this accusation — that the impartial good-

ness of God will make men hard, sinful, cruel. So true as God is merciful, will mercy soften, subdue, and win.

And many clergymen and others, who believe in the doctrine of future endless suffering, are beginning to learn the truth of this declaration, and acknowledge the justness of these views. The Rev. Mr. Stockton of Baltimore, Methodist clergyman, is represented as saying recently :— "*I have long been convinced that it is entirely unnecessary to preach the fears and terrors of an endless hell to dissuade men from sin.*" While Dr. Fuller, another clergyman of the same city, of the Baptist denomination, exclaims :— "In vain do we, who are sent to preach the Gospel, surround our pulpits with thunder and lightning and hell fire ;—in vain do we tell men of an infinite God, and an infinite law, the violation of which will entail *endless* consequences. This has been done again, and again, and again, to no effect ! *The law can not produce LOVE.* This is rational. *If you wish to engage the affections of a fellow being, would you attempt it with severe laws and immense penalties ?* No, no. LOVE ONLY WILL PRODUCE LOVE !"

Never were truer words than these. Every principle begets its like. Hatred will beget hatred while love will mold us into its image. It is this that we preach. God's infinite love for the world as manifested in the gift of his dear Son, and in his promise to bestow *eternal life* on all his creatures. If this will not cause the believer to love God with all his heart and his neighbor as himself, then I am certain the Gospel contains no element that will produce this effect.

Hence the objection that Universalism is immoral in its tendency is without foundation.

OBJECTION 5. "Well now," says the objector, "suppose that all which is written in this little book is true, and the salvation of the world is *certain*, what is the use of preaching? Can it alter any thing?" So we might say with reference to Calvinism which tells us that the number elected to salvation in Christ is so definite that it is impossible, by *any effort of man*, TO INCREASE OR DIMINISH IT. Now if this doctrine be true, what is the use of preaching?

Those who preach and pray and expend money *only to save souls from hell in eternity*, and yet believe in Calvinism, are exceedingly inconsistent. The erection of ten thousand churches—and the labors of as many missionaries for centuries can not add a single soul to the jewels already given to the Master. Preaching that doctrine, therefore, is worse than doing nothing; for while it can save none from the world of woe, it makes many wretched in the present world. Alas! *I know this to be true by sad experience.*

*Why make an effort in behalf of religion if future immortal happiness is secure for all?*

How often this question is asked by our opposers. Reader, if it has any weight on your mind, let me answer it by asking another. Why do you light your house or room in the evening? Are you not *certain* the sun will shine in the morning? Why not wait till you can have the advantage of the light of day, especially when it is so much more brilliant than your little taper?

"Because," say you, "it is unpleasant to grope

our way in darkness, even for a single night. Then there are sometimes important things to be accomplished in the evening, that require light. Moreover, we might stumble into difficulty if we were in total darkness."

And should we not stumble into difficulty in this dark world were it not for the light from the Sun of righteousness? Are there not important things to be accomplished as we pass along our earthly journey that require the light of religion? And if it would be unpleasant to grope our way in darkness for a single evening, would it not be very much more so to sit in the regions and shadow of death all our days, having no knowledge of a higher and holier state? always in bondage through fear of death?

Thanks be to God, future immortal glory is secured in the counsels of heaven, for you and me and all.

"All o'er those wide extended plains  
Shines one eternal day:  
There God THE SUN forever reigns,  
And scatters night away."

I have faith in this glorious truth. And the Gospel which reveals it, is as a lamp to my feet. I praise God for *the lamp*. Without it I should be in darkness. It was because we need light in *this world* that the Sun of righteousness arose with healing in his beams. Christ came as a light to lighten the Gentiles and the glory of his people Israel. Is it not important that we walk by this light? There are some who choose darkness. How wretched is their condition. No love of God in their souls; and no hope of heaven to cheer them in the dark hour.

Every man is benefitted by eating *wholesome* food when hungry. The Gospel is the bread of God. It was sent down from heaven to comfort and bless man *while on earth*. It is the water of life—clear as crystal, proceeding out of the throne of God and the Lamb. “Ho every one that thirsteth, come ye to the waters. \* \* \* Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is *good*, and let your soul delight itself in fatness.” Isaiah lv: 1—3. Is the doctrine of endless hell torments and of the infinite wrath of Almighty God, good? Will it SATISFY? *Will it delight the soul in fatness*. Is it the BREAD of God, and the waters of life, clear as crystal? In a word, is it the GOSPEL? *The Gospel of endless damnation and infinite wrath!* What a thought! There is no *light* in *this* doctrine. The soul of the man who believes it, to employ the language of one of its most learned advocates, “is all dark, dark, dark!” It strews only desolation in the believer’s pathway. It affords him no peace. It should not be preached. But how different with the Gospel in its purity. That spreads an ocean of joy, unfathomable and without limits all around the human soul. Then why should it not be proclaimed and believed? Why should not men expend of their means for its dissemination, and use their influence for its promotion? For the last fifteen years I have been engaged in this blessed work, and with the help of God, I will spend the remnant of my days in the same pleasing employment, hoping that by his grace, I may be the means of leading some of my fellow men from darkness to light.

LET THOSE WHO BELIEVE UNIVERSALISM, PROFESS IT  
BEFORE THE WORLD AND MAINTAIN IT.

And now, friendly reader, a word on this subject in conclusion. If you trust in God as "the Savior of the world," in the name of all that is true and lovely, do not hide your light under a bushel, but have the honesty and the independence to acknowledge your belief before your fellow creatures *every where*. Never be ashamed of God's truth. Young man, young woman, I speak to you as well as to others. If you believe any system of ethics, politics, or religion, to be true, and calculated to advance the happiness of man, maintain it, even if all the world desert you. Look at your Savior and his disciples. See how firm they were to the truth when surrounded with enemies, and when all men were against them. Paul says of the early Christians: "They had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned; they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins; being destitute, afflicted, and tormented: they wandered in deserts and in mountains, and in dens and in caves of the earth." Heb. xi: 36—48.

But in the midst of all this suffering and danger they "held fast the PROFESSION of their faith!" They never wavered! They were *honest* men, and willing to sacrifice comfort, peace, the friendship of the great, property, and even life, in defense of the truth. Oh, how contemptible do some men in *our time* appear, when compared with those devoted followers of Christ! Believing one system of religion to be God's truth, and yet patronizing another.

There are hundreds of men in this city, and every where in our country, who have no more confidence in the doctrine of eternal suffering than they have in the Koran; and yet they subscribe their thousands in support of that sentiment. There are others who acknowledge *privately* to their friends that they entertain the faith and hope of the Universalist; but how do they *act*? Consistently with their belief? Do they act like honest men? By no means. They attend the gaudy church; court the favor of its devotees; pay their money in its support, while the religion which they really believe is suffering for their aid; yea, is being crushed in the dust of the earth by the hatred of its enemies. Oh, my friends, do not thus forsake Christ, who was ever so faithful to you, nor be ashamed to own his cause.

You can live but one life on earth, and that should be a life of virtue, truth, and usefulness. Who can you benefit by cowardice and hypocrisy? Universalism is but another name for Christianity. Be assured it will yield you joy in life, and peace in death. If you live up to its glorious principles, it will repay you a thousand fold for all that you can do in its behalf. Give it then your strong right hand. Take it into your heart—labor zealously for its promotion—be willing to sacrifice something, if need be, for its support, and though men scoff and deride, and call you by all manner of hard names, as they did the blessed Jesus, be assured you will enjoy exceeding great peace; society will be blessed by your influence—and when life draws to a close, you will enjoy the sweet consciousness of having accomplished some little good during your earthly pilgrimage.



## PROFESSION OF FAITH.

MANY persons have the impression that Universalists are a set of infidels, who believe in nothing good in common with other Christians. This is a mistake. The true Universalist cherishes *every thing* that is *good* in all systems rejecting only the *evil*. We organize Churches the same as other Christians. We believe in the efficacy of Prayer—in the rites of Baptism and the Lord's Supper—in the necessity of a righteous life, and in a proper observance of the Sabbath. The following is the Profession of Faith adopted by most of our Churches in this country.

I. We believe in the existence of one God, the Creator of the Universe, the Giver of life and every blessing, who is infinite in wisdom, power, and goodness, and in every possible perfection.

II. We believe in Jesus, the Christ, the Son of God, the promised Messiah, and the Savior of the world.

III. We believe in the Scriptures of the Old and New Testaments, as being a revelation from God, as containing rules for the regulation of our conduct in all the relations and circumstances of life, as declaring the character and government of God, the rewards of virtue, the punishments of vice, and also revealing the great truth of the final reconciliation of all things to God, so that He at last shall be ALL IN ALL. 1 Cor. xv: 28.

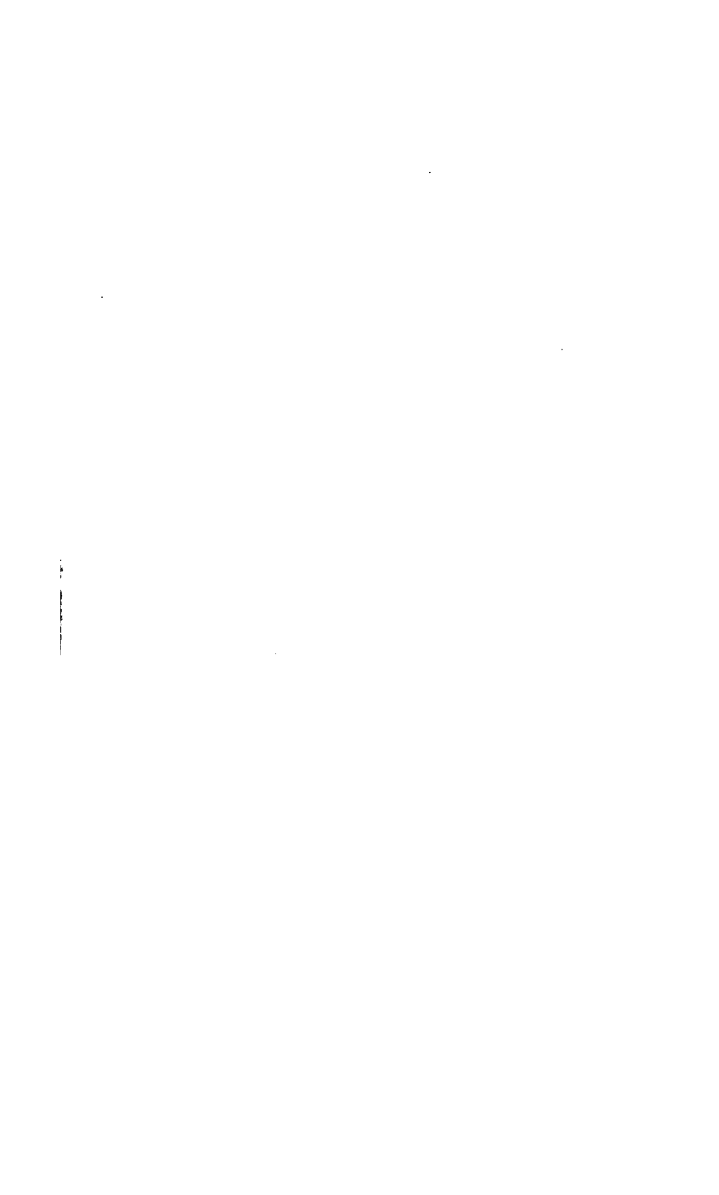
IV. We believe it to be the duty of Christians to meet together on the first day of the week—the Christian Sabbath—for public worship; to seek their advancement in knowledge and virtue, by reading the Scriptures, and attending to the means of grace; to abstain from vice of every description, and to imitate, as far as possible, the perfections of God, and the examples of the Lord Jesus Christ.

















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